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AN IMPORTANT MATTER FOR PRAYERFUL CONSIDERATION

We have certain missionaries for whom, all along in the past, for some reason or other, not a great deal of money has been received, designated for their support. Just why this should be the case we do not know, neither can we understand. But we do know that the missionaries referred to are among the most capable, faithful and devoted on our list. They labor ardently, endure a great deal of hardship, meet considerable opposition for Christ and the Gospel's sake, and make a great deal of sacrifice in order that the Gospel may be spread and souls may be won to the Lord Jesus Christ. They must be supported and maintained in order that their testimony and efforts may be continued.

Then too, the work at the Home base must be maintained. The magazine must be published and circulated, the office staff must be supported and the expenses incident to the administration of the whole work must be met. The work at the Home base is absolutely imperative to the work in the field abroad, as our readers also know and appreciate.

The missionaries in the field, for whose support the money is not received, designated for that purpose, must be supported from the undesignated missionary funds received. The work at the Home base must be supported and maintained by money received which is not designated (since all funds received designated are used as designated).

Since all funds received designated are used as designated, we would therefore suggest that our friends send in their gifts undesignated, unless definitely led of the Lord to support a certain phase of the work for which a special appeal has been made in the magazine. This will increase the amount in our General Fund, and will enable the Finance Committee (appointed by the Board of Trustees), whose prerogative it is to distribute the funds at the beginning of the month to the various workers in the field, to take care of those missionaries and certain phases of their work which need help and support and for which enough designated money has not been received.

In this connection there is one other burden upon my heart which I would share with the readers. It is a fact which past experience has taught us, that during the summer months when Christian people go on their vacation, they seem to either spend all their money upon themselves, or else to forget their contribution to the cause of missions, for which reason it is often very difficult to maintain the work without a great deal of sacrifice to the various workers. A vacation is undoubtedly a splendid and a beneficial thing, and is to be enjoyed, but this resultant condition is to be deeply regretted. We hope and trust our readers and supporters of the work will not forget the workers in the field who (most of them, if not all) will not even have so much as a vacation, but will have to work right on during the heat of the summer months, even though they are not sufficiently supported to even have a comfortable living.

We ask our readers to earnestly pray the Lord that He may supply the needed funds during the summer months, that not any of the workers need be put to any extra sacrifice or inconvenience.—*Editor.*

GOD'S LOVE

"But God, who is rich in mercy, for His great love wherewith He loved us" *(Eph. 2:4).*

But three short words may be said to sum up the sublimest truth of Divine revelation; that is, "God is love" *(I John 4:8, 16).* These words are utterly inexhaustible in their meaning. They describe, define and declare the character of the eternal and infinite God.

We are in the habit of thinking and saying that God loves and that He is loving. And this is indeed true; but it is by no means the whole truth. To think and say that God is loving is to think and speak of an attribute of His, but to think and speak of God as being love is to think and speak of what He really is in Himself, in His nature and character. "God is love," in the very essence of His constitution and in the very substance of His Being. He not only loves and is loving, but He is love. He cannot help but love and be loving, it is but the easy, simple and spontaneous manifestation of His essential nature.

In connection with the call, deliverance, nurture, discipline and sustenance of Israel, the Prophet Hosea informs us that in back of it lay the sovereign love of God.

"When Israel was a child, then I loved him, and called My son out of Egypt" *(Hos. 11:1).* "I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them" *(Hos. 11:3, 4).* In these words, Jehovah God, through His servant the Prophet, recounts what He had done for Israel in the very beginning of their national existence, and ascribes it all to His love for them. And it agrees with what He spake unto Israel a long while before, through Moses His servant.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" *(Deut. 7:6-8).*

What seasonable, healthful and needful words these were! How much Israel needed them! They were to remember that they owed all their dignity, all their privileges, all their blessings, not to aught in themselves —their own goodness, their own greatness or their own effort or merit, but simply and wholly to the fact of Jehovah's infinite goodness and sovereign love, and in virtue of His covenant with their fathers. This fact was to bring home to them their obligation of love and loyalty to Jehovah, and it was to be a Divine antidote against self-complacency and self-confidence, while at the same time it formed the solid basis of their happiness and their moral security. All rested upon the grace and love of Jehovah their God, and therefore human boasting was utterly excluded. All rested upon the choice of God in sovereign love, and therefore there was no room for self-complacency and self-confidence, while at the same time there was involved a solemn obligation and an imperative responsibility. The nation of Israel owed all their dignity, all their privileges, all their blessing to the sovereign love of the eternal and infinite God, the God who identified Himself with them.

But in the New Testament we have the exceeding and super-abundant revelation and manifestation of the love of the God who is love. It was not until the Son of God came and accomplished human redemption that the love of God was fully revealed and manifested. We call attention to several things in respect to the love of God by way of an outline study, and ask that every student study them very carefully and also very prayerfully.

1. The Objects of God's Love.

Whom does God love?

FIRST, CHRIST IS THE OBJECT OF GOD'S LOVE *(I John 15:9; 17:26).*

SECOND, A PERISHING WORLD IS THE OBJECT OF GOD'S LOVE *(John 3:16; Titus 3:4).*

THIRD, THE SAINTS ARE THE OBJECTS OF GOD'S LOVE *(John 16:27; 17:23; 2 Thess. 2:16; 1 John 4:16).*

(Continued on page 9.)

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra-postage—**Please.**

Send all money for the magazine to Col. E. N. Sanctuary, Room 528, 156 Fifth Avenue, New York City.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

NORMAN J. SMITH

Two important matters mentioned in the "Prayer Group Appeal" in the May magazine have already been answered. Some one has evidently been praying. We needed $1250 to complete the Bible printing fund for Southern Russia, and it came in. We asked for a permanent home for the Mission of Brother Lukesh and Sister Kauffman. But look at the answer! A cablegram from Brother Lukesh ordered the placing of a loan on his own personal life insurance policies, which he had taken out while he was engaged in business in the United States,—before he gave himself to the Lord. He found a place in Snojmo which he could buy, and the Lord's business required haste. In a few days we sent him nine hundred dollars as the proceeds of his own insurance policies.

I have heard of folks who sit down or even kneel down and ask the Lord to supply all their needs and then wait until God or some one else answers their prayers. I have heard of others who do every last thing possible and then ask the Lord to do the rest. I believe Brother Lukesh belongs to the latter class. If he has put up one-fourth of the purchase money out of his own insurance money, I think somewhere in these United States we might find some one to give five thousand dollars to restore that loan and pay the complete purchase price with a thousand dollars left over to make necessary repairs and meet the expenses that always creep in when a property like that is purchased. Do you agree? Then, **pray!**

And speaking of giving, Brother Lukesh and Sister Kauffman see the need of a continuous tract ministry to cover places which they visit in their itinerating and by mail. No one at home saw the need, and so they set aside a portion of their meagre allowance and have begun the printing of tracts to make the Gospel known. I believe if we were on the field with these faithful missionaries we could get the vision also and give as they have given. The Lord will bless their giving, and He will bless our prayers if we pray for funds to continue and enlarge this ministry of the printed page.

I have compared this printing of Gospel themes with the printing of sacrilegious matter, but comparisons are seldom grasped in their full meaning. I thought the knowledge that Spiritism, Atheism, Russellism, Pentecostalism were printing multitudes of tracts to spread their doctrines might stir some praying and giving Christians to renewed effort. About the only reply I have seen so far was from a dear Pentecostal sister, who has given much to the cause we represent. She quite took exception to the P's being included with the S's, the A's and the R's, but she was honest enough to say there were some bad P's for all that. Of course, those were the ones I meant, not the good ones. Well, pray it through, please, till the Gospel is preached plentifully in tract form, no matter what the S's, A's, R's and P's are doing.

In my own prayers I still keep harping on the theme of Dobrinin's magazine. I just wish I could show you copies which have been thumbed and wept over by little groups of Russian Christians all over the world. We have so much printed matter at home that every once in a while some one tells us to stop sending this godly magazine,—they "have no time to read it." How can we realize a piece of ordinary printed matter being so precious that it is actually worn out with its reading and rereading? These Russian Christians have a **famine for the Word;** we have warehouses of it being baled for waste paper! If you cannot get time to read what comes into your house and decide to stop your subscription, at least send the dollar for printing Dobrinin's magazine "Faithfulness," or the tract ministry. And please do not stop at one dollar. We need hundreds right through the year.

With two thousand people reading the magazine every month, how can we make it four thousand? And when we have four thousand readers, how can we get eight thousand? When we have eight thousand readers, how can we make it sixteen thousand? That is very simple. Every reader takes **a few minutes once a year** to show the magazine to some one and get their dollar. But if every reader decides that it is too much trouble or that he has too much to do, and does not feel able to invest the few minutes, we shall probably lose part of the two thousand readers on our present mail list. Please, dear reader, if the magazine is a blessing to you in any way, show your gratefulness by seeing that some one else gets a blessing out of it also. If you will pass on your own copy instead of putting it in the waste paper basket, we could double our friends and possible contributions without printing any more magazines. What unnecessary thing will you omit from your program some day very soon to bring in the new subscriber?

Everything I have written so far this month is an appeal for something or other, but please do not get the idea that I do nothing but write appeals and ask for money. Every day there is cause for rejoicing and thanksgiving. Friends responded nobly to the earthquake appeal; we have sent twenty-five hundred dollars to Brother Mishkoff for relief work among the stricken thousands in Bulgaria. So, dear friends, while you are planning how to get that one new subscriber I have charged to your account, take time to thank the Lord for answered prayer and for a ministry to others in their time of need. What a privilege it is to serve such a Master!

How little boasting our workers on the field are guilty of! Occasionally a quiet word creeps into the correspondence that another soul has found peace with God, another has made the great decision; a little group has been baptized; another lot of Bibles, Testaments, Gospels or tracts has been sent out. But it is not in any boastful manner that these things are said. It is only in thankful acknowledgment to God that He has given us such privileges. Let us share them together, we at home equally with those on the field, for the Lord has laid on our hearts the loving ministry of supporting by prayer and gifts those whom He has called to serve Him where pay comes not in coin of earthly kingdoms.

WRITINGS BY REITZEL

Rev. Charles F. Reitzel, an article from whose pen appears practically each month in "The European Harvest Field," is a prolific writer upon Biblical themes. He has written a number of very helpful books and pamphlets, which he offers for sale at reasonable prices. Since he contributes his articles to our magazine free of charge, we are glad to mention his writings, which the editor very heartily recommends. Anyone wishing a descriptive catalogue of these publications may obtain them by addressing Rev. Chas. F. Reitzel, 512 Fourteenth St., Altoona, Pa. His list is as follows:

	Cloth:	Paper:
Paul's Conversion	75¢	55¢
Zephyrs from an Old Storm Center		45¢
Parable of the Leaven		12¢
Church and State		6¢
The Old-Time Faith		6¢
The Sabbath Question		5¢
A Three-Fold Sinful Exaltation		7¢
The Coming Bridegroom		12¢
The Dead Man in the Road		12¢
New Chapters to the Book of the Acts		5¢
The Transfiguration		5¢
Church Federation vs. Christian Unity		4¢
Have You Received Your Pentecost?		12¢
The Tragedy of a Woman's Tears	15¢ per dozen; 55¢ per hundred	
The Harbinger's Testimony		55¢
(The fifteen works listed above at $2.41 will be sent postpaid for $2.00)		
Premature Spiritual Old Age		40¢

THE LIGHT SHALL SHINE!

(Rondel)

The Light shall shine! Though dark the way,
And thick the clouds that o'er thee stay
Thy Saviour's voice is ever near,
To be a comfort, help and cheer
As oft as thou shalt to Him pray.

Let nothing now thy soul dismay,
But patient wait till dawn of day
If not before—then—never fear,
The Light shall shine!

"Lo, I am with thee!" hear Him say,
"To end of world, if thou obey,"
Whene'er His own sweet voice we hear,
Though all around be dark and drear—
The Light shall shine!

—*T. C. Marshall.*

EDITORIAL

THE TIME OF FIERCEST TESTING

"And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" *(Matt. 3:16, 17; 4:1)*.

The first event recorded in our Lord's history, after His baptism and anointing with the Spirit, is His temptation of the devil. From the scene of honor and glory He passed immediately to a season of conflict and testing. The same experience often comes to God's people. From a great blessing and the scene of special Divine manifestation, to a severe trial, there is often but a step or a few moments of time. The same old enemy who came to Eve in the Garden of Eden and tempted her, was not afraid to assault our Lord, the Son of God. He had heard the voice of the Father from the open Heaven approving His Son, and so he knew that his own power and kingdom were in danger. He knew that the Messiah and Redeemer had come, and hence decided to make a fight for his own. He would not give the field to the Lord Jesus without a death struggle. He assailed Christ with all his satanic deceit and used all his most subtle methods against Him, seeking to overcome Him.

It will be noted that the Lord Jesus was tempted of the devil after He had openly manifested His absolute yieldedness to God and had taken upon Himself the vow of devotion to fulfil all righteousness. The Lord was tempted of the devil after the Father had attested Him from the open Heaven and the Holy Spirit had come upon Him as the seal of His authentication.

After a time of blessing there may come a time of trial—this is frequently the case. It was after Israel had been delivered out of Egypt and from the hands of Pharaoh that they were met by Amalek *(Exod. 17:8)*. It was after Paul had been caught away into the third Heaven and had seen and heard things unlawful to utter that he was buffeted by Satan and there was given him a thorn in the flesh *(II Cor. 12)*. The Lord does not give to His people the largest visions of spiritual verities nor bestow upon them His best and choicest blessings for the sake of their own personal happiness and good feeling. These are all intended to deepen their spiritual lives and to widen and increase their usefulness. They are intended to confirm, develop and establish them in righteousness. It is therefore quite frequent that Satan is permitted, after some great spiritual victory, to come around with some intense fiery trial. Yes, we may rest assured that the more we know of the fulness of the Holy Spirit and the real hidden life with God, the more we shall know Satan's power displayed in the most subtle and fierce testings. He is sure to test our devotion to the Lord and His Word with the most subtle and keen trials of faith.

Our conflict as believers is in the Heavenlies, with armies of wicked spirits *(Eph. 6:12)*. In the Heavenlies is where we have our spiritual possessions *(Eph. 1:3)*, and we may rest assured that if we claim them and seek to enter into their possession, the hosts of evil will assail us in all their fiendish might. It is almost without fail that a special step of advance by faith means a keen satanic attack. It was so with our Lord and it will be so with all who seek to faithfully follow Him.

PREACHING JESUS AS THE SON OF GOD

"And straightway in the synagogues he proclaimed Jesus, that He is the Son of God" *(Acts 9:20, A.S.V.)*.

This is a word of historical record informing us how Saul of Tarsus was employed immediately upon his conversion to the Lord Jesus Christ. We are told that he proclaimed Jesus, "that He is the Son of God". What a glorious proclamation! Saul knew that Jesus was "the Son of God", for he had just seen Him in the Glory; He had appeared to him on his way to Damascus. The Son of God was revealed in relation to Saul in a threefold manner.

First, He was revealed to Saul *(Acts 9:4-7; I Cor. 15:8)*.

Second, He was revealed in Paul *(Gal. 1:16)*.

Third, He was revealed through Paul *(Col. 1:28, 29; Gal. 2:20)*.

Now it is both interesting and profitable to reflect upon the preaching of Saul in this instance, and to observe what lay beneath it and what it involved.

1. **Because Saul knew Jesus to be "the Son of God" he could and did preach Him as such.** He did not preach experiences, neither did he magnify frames of feeling and visions. He could have done so, for he himself had had a wonderful experience on his way to Damascus, and had seen a marvelous vision, which, no doubt, filled him with awe and thrilled him through and through with all kinds of emotions. But he was not occupied with experiences, visions and feelings, but with a glorious Person. He preached what is infinitely greater and much more worthwhile and important than experiences,—Jesus, "that He is the Son of God".

Then again, Saul did not preach religion, ritualism, culture, ethics, reformation, a "social service" Gospel but he preached Jesus "that He is the Son of God", a subject which outranks and outshines any other that can ever be found upon the lips of mortal men.

Furthermore, Saul did not preach Jesus as a good man, nor as a great ethical teacher and a prophet, neither yet as a reformer, a great religious leader or the way-shower. He could not proclaim Him as such, for he knew Him to be more than that. He had just had a vision of Jesus in the Glory and knew Him to be the Son of God, and proclaimed Him as such.

And finally, Saul did not preach Jesus as the Twelve before him had done; for so far as the history goes, they had preached Christ as the Messiah; that is, they had given special prominence to His Messiahship. But Saul, fresh from the vision of the glory of Christ, laid special stress upon His Divine Sonship and Deity. This was the most complete and absolute reversal of his mad unbelief made manifest in his bitter persecution of the Church. He had received the very sense and consciousness of the Messiahship of Christ, and therefore of His Deity, and thus proclaimed Him whom he had hated and persecuted, in the highest sense possible. He now knew that the Christ whom Israel had crucified was the Messiah, and therefore the Son of God *(Is. 7:14; 9:6, 7; Matt. 1:18-23; John 1:1, 14, 18)*. Saul's testimony to the Sonship of Christ was the most complete challenge possible, of the unbelief of Israel as a nation. Their mighty champion against Christ and His cause was now on the other side, championing the cause he once sought to exterminate, and had been brought there in such a miraculous way as not to be able to doubt the Messiahship and Sonship of Christ. God had immediately revealed His Son to him and in him, that he might preach Him *(Gal. 1:15, 16)*. Therefore to reject the testimony of Saul meant the most wilful and obstinate unbelief. We can easily imagine the sensation that was produced as Saul went from one synagogue to the other delivering his message. Yea, there must have been great consternation among the nation when the celebrated Pharisee and persecutor opened his lips and preached the Christ they despised and hated. It took special grace for Saul to openly confess Christ among those who so bitterly opposed Him; but he had it, for he was so full of the Spirit of Christ Himself, that the Spirit within him constrained him to preach Him to others. Oh, that God's servants had such a blessed constraint to preach Christ these days!

2. **When Saul proclaimed Jesus as "the Son of God" he proclaimed the summary of all Christian doctrine, since around this great fundamental truth every other teaching of the Scriptures and of Christianity gathers.** This matter is of the most serious and grave import. How prayerfully and honestly we should reflect upon it, and with what diligence we should look into it.

The one who really believes that Jesus is "the Son of God", not merely as a theological tenet, but from the heart, has eternal life *(John 3:16; 20:31)*.

The one who really believes that Jesus is the Son of God "overcometh the world" *(I John 5:4)*; that is, he has continual power to overcome the temptations and allurements of the world.

The one who really believes that Jesus is the Son of God believes in the very heart and vital substance of Christianity. We cannot hold any other view concerning Christ. If we do, we are wrong at the heart of things, and so wrong in all things. The Scriptures contain teaching regarding Christ so profound and deep that its meaning is beyond the apprehension of the human intellect. But we must accept it all by faith, because God says it. All around us are mysteries which the most brainy and learned men can not understand and explain. And yet they are accepted and believed. Why should the things of Christianity be so easily understood? Why should they be rejected when not fully understood?

The very foundation fact of Christianity is a mystery. It is written:

"And without controversy great is the mystery of Godliness: God was manifest in the flesh" *(I Tim. 3:16)*. Christ was Emmanuel: God with us *(Matt. 1:23; Is. 7:14; 9:6, 7)*.

(Continued on page 8.)

OUR CREED: THE WHOLE BIBLE

Harvest Field Pulpit

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE MINISTRY OF INTERCESSION

Rev. T. I. Stockley, *Dean of the Baptist Seminary, Toronto.*

(Stenographically reported)

"Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" *(Acts 12:5).*

Prayer is a profound and exceedingly beautiful privilege. That the human soul should have the opportunity to open itself out freely and fully in the presence of the infinite and holy God is indeed a sublime thing. As Montgomery puts it:

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on High."

There are many varieties of prayer. There is first of all personal, secret prayer, which all of us individually need,—when you and I can close the door and shut out everyone and every other thought, and be alone with God. If we neglect that we are losing the secret of power in our lives. It is no wonder there is failure in the life if we neglect our secret prayer. That failure may appear to come quite suddenly, but it will probably be the result of considerable neglect of secret prayer.

My wife and I were staying in a little chalet in Switzerland, and now and then we heard a terrific roar. We rushed to the door to see what had taken place. It was an avalanche, a sweeping mass of ice and frozen snow rushing down the mountainside, carrying destruction of trees and huts and everything in its way. It was apparently a sudden thing. The soft air of spring had been loosening that mass for weeks before, however, but the fall was sudden. Many a fall in the Christian life is apparently sudden, but it is really the result of the secret lessening of prayer.

Various Kinds of Prayer

There is family prayer, which is so lacking in many professedly Christian homes. I suppose not more than one-sixth of the Christian people to-day have family worship, which means a tremendous loss to any home and to any people. I have heard it said that family prayer is like a roof to the house. We would not like to live in a house without a roof; and if family prayer is a roof, let us all see to it that we have a good roof to our homes.

There is social prayer, church prayer, when the Lord's people gather together to wait upon Him for blessing in the church. If we want personal blessing there must be personal prayer. If we want family blessing there must be family prayer. If we want church blessing there must be church prayer —not the prayer of a mere handful, but church prayer—and the measure in which we pray will generally measure the blessing received; no prayer, no blessing; much prayer, much blessing.

Then there is protracted prayer. Some of the Lord's servants love to continue in prayer by the hour. Others cannot do that. Some have brought down a rich blessing on God's work by protracted prayer.

Nehemiah's Prayer

There is also ejaculatory prayer, when we send up a special petition just where we are, and get an immediate blessing. Nehemiah is a wonderful illustration of that. You remember he was standing one day in the presence of the king, with a sad countenance. He was sad because of the trouble at Jerusalem, and that trouble had lain so heavily upon his heart that he had been pouring out his heart before God in secret prayer about Jerusalem's need. The sadness of his heart was reflected on his countenance, one day, in the king's presence. The king asked, "Why is thy countenance sad"?

He knew he was in a dangerous position, and as he stood there he sent up a prayer to God, and God answered his prayer immediately. In our homes, in business, when a sudden necessity presents itself, if we desire a sudden blessing, we can send up a quick prayer, and God has the answer there instantly. Some people just mention the word "Jesus" in the hour of trial, and the answer is there. When you are tried and you need patience, just breathe the plea, "Patience!" or whatever the need may be; ejaculatory prayer may bring immediate blessing and victory.

There is the prayer of faith, when you and I can take God's great promises and stand upon them and wait until they are fulfilled, knowing they will be fulfilled, if you and I have fulfilled the conditions on our side.

There is the prayer of supplication, when we have no distinct promise of God, and we have to wait on His will and say, "Thy will be done".

All these, and many other varieties of prayer may be mentioned, but this morning I want to speak to you on intercessory prayer.

The Church at Jerusalem was in great distress. James had been slaughtered, and now Peter was thrust into prison and the Church was afraid of losing him. They set themselves to pray. Here was all the Roman power on one side,—the soldiers, the prison, the iron bars, the chains, the bolts—all that materialism could do on one side,—**but prayer.** Prayer was made without ceasing, and Peter's release came in answer to the people's cry.

I want to speak of the great principle of intercessory prayer.

And first

I. The Ministry of Intercession Is the Highest Form of Ministry.

Let me carry you back in thought to the tabernacle in the wilderness. If a person wanted to draw near, as a priest, to the Holy Place, he had to come first of all by the one way. Christ is the one way. Entering in, he came first of all to the altar of sacrifice. The first thing a sinner needs in drawing nigh to God is to enter into the death of the Lord Jesus Christ. The conscience must be cleansed by the precious Blood of Jesus, if one would know the joy of being utterly forgiven.

Passing on from there the priest came to the laver. The laver represents the Word of God, and the water of the laver represents the Spirit of God, the Spirit in the Word doing His work in the regenerating of the soul and cleansing away the pollution of sin.

There were no other articles in the court but just those—the altar and the laver, representing the Blood and the Spirit, Calvary and Pentecost. When we have come to know the meaning of those two we may pass in, as priests, into the Holy Place.

In the Holy Place were three articles of furniture. On the right there was the table of shewbread, on the left the seven-branched candle-stick, and in the center the golden altar of incense. They all speak of the Lord Jesus. He is the Bread of Life, He is the Light in the Church, He is the Great Intercessor, whose incense of prayer rises continually in our behalf. But as we are united to Him, they, in a measure, speak of us also and suggest the forms of service that we may render to God. We may lay our substance on His table and so have fellowship with Him. When God gives substance into the hands of His people it is because He wants to use it in His service. It is a privilege to those who have material substance to lay it on the table to be used to His glory, and they can have fellowship with God in that way. Others may have the clear ringing testimony that comes from a holy life, the glad joy of living and witnessing for Him; these can have fellowship with God through their holy shining.

And then there is the golden altar, nearest the vail. You and I may approach it and enter into a ministry of intercession. Dr. Pierson has said that the golden altar, being nearest the vail, is suggestive of this: that the ministry which brings us closest to God, nearest to Him in real fellowship, is the ministry of intercession. Do we realize that? That means that it is the dearest to the heart of God. It is love upon her knees doing her noblest work. If other forms of prayer are nickel, or silver, then this form is golden: it has the spirit of the Cross, and breathes the breath of Calvary.

Some one has said that the 17th chapter of St. John's Gospel is the Holy of Holies of the Scripture. It is our Lord's great intercessory prayer on behalf of His Church. The ministry of intercession is the very Holy of Holies in our life. It is the chief instrument of blessing; it blesses the man who prays and blesses those for whom he prays.

Henry Martyn Interceded

Some of you have read, no doubt, the life of Henry Martyn, that great Church of England missionary who went out to India when only twenty-two years of age, and burned out his life for God in ten years. If you read the story of his life, you have noticed that it seemed to be saturated through and through with the dews of heaven, and yet he complained of seasons of dryness in his soul. Did you ever have seasons like that—times of dryness when you lost the presence and joy of spiritual exercise and the spiritual life generally? What did he do? He prayed. Yes, but he did not pray for himself, he poured out his soul in behalf of others; he entered into the ministry of intercession and prayed to God to bless other lives. Unfailingly the dews of Divine benediction came upon his own spirit when he poured out his heart in prayer for others.

Some people talk about the reflex influence of prayer. There is certainly a wonderful reflex influence. It deepens our interest in those for whom we pray; it ex-

pands our heart, enriches our sympathies, purifies our life, makes us kinder in our judgment of others, inspires to nobler action. And the work done as a result of prayer is the finest work we can do.

Some years ago I was engaged in a convention in England for the deepening of the Spiritual life. During that convention, I noticed a man in the congregation at every meeting, a blind man with radiant face. That was a mystery I could not quite understand, because the eye is the illuminating power of the face; and how that poor blind man could have a radiant face was a mystery. The last night of the convention, as I stood on the landing in the hall, talking with a friend, he was sitting near, and hearing my voice, he said, "That is Mr. Stockley? I want to ask a favor of you if I may." "If I can do it," I replied, "I shall be very glad to." "I want to have the privilege of putting your name on my prayer list," he said. "Oh, my dear sir," I exclaimed, "by all means, God's servants want every possible person to pray for them!"

"Do you know," he continued, "I have two hundred on my prayer list whom I pray for daily." That explained to me the mystery of his radiant face, though his eyes were blind. He was always in the presence of God, and he had caught something of the glory of the Lord's presence, which was reflected there upon his face. He got a great blessing to his own soul as he prayed for others.

Job's Prayer for Strange Friends

Do you remember the case of Job? He had some friends come to see him, in his great affliction, and they turned out to be rather strange friends; they wanted to accuse Job of things of which he was not guilty. When they could not convict him of outward sin they tried to make him out to be a hypocrite, a sinner in heart. Job knew he was not a hypocrite. In Job 42:10 of that great Book we are told, "The Lord turned the captivity of Job". When? When he prayed for his friends. Those friends were accusing him of every kind of wickedness of which he knew he was not guilty. He prayed for those friends, and when he thus prayed the Lord turned the captivity of Job and reversed the whole condition of things, and the latter end of his life was richer even than the beginning—he received a double blessing. If you want a double blessing in your own soul, pray for others like that. I dare say that most of you have some friends who know how to misinterpret your actions, and your words. It is a splendid thing to get on your knees and pray for them. You can get your heart so filled with Divine love (not your love) that you can pour out your soul in sincere, real prayer for those friends, and you will reap a double blessing, as did Job.

But that is not the real purpose of intercessory prayer; the real purpose is to bring blessing to other lives. Let us turn to the Prophet Ezekiel. Here we have a picture of the power of intercessory prayer. God's people had sadly sinned against Him. They exercised robbery and vexed the poor and needy, and oppressed the stranger among them. God says, "I sought for a man among them that should make up a hedge, and stand in the gap before Me in the land, that I should not destroy it; but I found none. Therefore I poured out My indignation upon them" *(Ezek. 22:30)*.

That is one of the most striking metaphors we find in Scripture on intercessory prayer. There is a town or a city with an advancing army before it. That attacking army has made a breach in the wall, and the danger is imminent of that army pouring through the breach in the wall and destroying the whole city within. In a time like that, sometimes a brave man would take a sword and stand in the gap and dare the advancing foe to enter. When an enemy did attack and the defender fell, another would take his place and so the offenders were held back and the city was kept in safety. The Lord says there was threatened judgment for His own people. He was not at all desirous to bring that judgment; He wanted to avoid it. How could He avoid it? By finding a man, a great intercessor who would stand in the gap and hold back the threatened judgment. He could not find one, and because there was no intercessor the judgment had to come upon His people.

Our homes are like that sometimes. There is a danger of the enemy coming in to break up the joy and comfort and sweet peace of the home. Are you going to allow the enemy to do that? Go on your knees instantly to hold back that trouble, so that the home may be maintained in comfort, peace and joy. There is a danger sometimes in church life of the enemy coming in to break up the blessing, joy and peace of our church life. Are you going to allow that? Again to your knees, as mighty intercessors and hold back the trouble by the power of intercessory prayer.

Prayed Down Blessing

Not only does it hold back threatened trouble, but it brings positive blessing. It brought Divine blessing in Peter's day. Release came to him through prayer. I read, some years ago, the story of a revival in China, the land which is now so horribly torn by devastation and war. Whenever I see a story of the grace of God, I like to discover, if possible, the secret cause of it. Happily the story itself told the secret of this spiritual awakening. There was a young lady working in South China, whose mother lived in Texas in America. The mother was a great sufferer, a weak, frail woman who spent most of her time in her bedroom. While she was there she was constantly in prayer for the work in which her daughter was engaged. She sent her letters regularly, saying, "I am believing that a great revival is going to break out in your district, dear girl; we are praying for it, and I believe it is coming." One day she wrote like this, "I believe that before this letter reaches you the revival for which we have been asking will have begun."

And it had begun. A gracious work of God spread over a wide area there. How? In answer to that mother's prayer in her bedroom thousands of miles away. Dear friends, I believe I am speaking the solemn serious truth when I say that if we would give ourselves to prayer we could bring down a revival anywhere. God's great reservoir of blessing is full to overflowing. What He is wanting is channels. Your believing prayer is a channel. You may direct that channel where there is need, to the right or left, to the North or South, and God will pour out of His reservoir torrents of blessing upon desert places until they are made to blossom like the rose, while you are in the place of intercessory prayer.

II. The Ministry of Intercession Should Be Definite.

You ought to pray for God's servants. Peter was prayed for when he was in prison. Our Lord prayed for His own servants in the 17th chapter of John. Paul asked the Churches to pray for him, the Churches in Ephesus, Colossæ and Thessalonica. He felt the need of their prayer.

So much depends on the man in the pulpit that the church should give itself more and more to prayer on behalf of the man in the pulpit. I have taken up the work at the Seminary in Toronto because I believe that the key to the whole situation in regard to church blessing lies with the man in the pulpit. And so we are anxious to see men of God filled with the Holy Ghost and wisdom, going on in God's way, living the Gospel and proclaiming it from the depths of their soul. We want to see men like these in our pulpits to-day. So much depends on the man in the pulpit that the Lord's people should more and more give themselves to prayer for such.

Five Hundred Saved

Many years ago there was a great work of God in Scotland. There was going to be a thanksgiving service there, and John Livingstone was appointed the preacher of the day. He loved the Gospel and preached it earnestly, though he was not a **great** preacher. But a lady who believed in prayer got her friends together the night before and they continued on their knees hour after hour until the morning. When John Livingstone preached that day five hundred souls were won for Christ. Why? Because of his eloquence? No, he preached the Gospel in truth; but it was because that little company of believing souls had spent the night in agonizing prayer, and so the mighty blessing had followed.

Some of you know the story of D. L. Moody. When he began first of all he was an earnest preacher, but there was said to be something lacking in his ministry. Two saintly women who listened to him were aware of it. They used to look at one another at the close of one of his messages and say, "No, he hasn't got it yet." They had something very definite in their minds. One day they heard him. There was a new tone in his ministry—something richer than they had ever heard before. And they smiled as they looked at each other and said—"He has got it now." They had been crying to God that Moody might have a mighty filling of God's Holy Spirit. And He got it in answer to their prayer; and so they were the means of bringing down blessing upon the world, and thousands of souls were won to God through Moody's ministry in answer to the believing, positive intercessory prayer of those two godly women. Oh, what blessing we may have!

And God's people need to pray for each other. God's great intercessors have prayed much for His people. Moses cried regarding Israel, "If Thou wilt forgive their sin; if not, blot me, I pray Thee, out". What sublime sacrifice there was in that cry to God! Samuel, Abraham, Jeremiah, Paul, all these great servants of God were much in prayer for His people, and there was much need.

Pray-ers Needed

A great evangelist in England, some years ago, was about to begin a series of special Gospel services in Birmingham, a great in-

(Continued on page 8.)

MESSAGES FROM THE WORD

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

GOD'S SAFEGUARD AGAINST ERROR

"Putting on * * for an helmet, the hope of salvation" *(I Thess. 5:8)*.

To ascertain the meaning of these words, let us ask two questions and then allow the Apostle to furnish the answers.

I. What is this "hope of salvation" of which the Apostle speaks?

Here is a "salvation" that is yet future, a thing to be still hoped for. At first sight, this would seem to explode the idea that a man can be consciously saved **now.** But we must remember that there are three tenses of salvation. The believer **was** saved from the **penalty** of sin by the death of Christ on the Cross. This is the **past** tense of salvation, and, thank God, that it is in the past. Then he **is being saved** from the **power** of sin by the work of Christ at the right hand of the Father. This is the **present** tense of salvation. And he **will yet be saved** from the **presence** of sin by the Return of Christ. This will be the **future** tense of salvation. And it is of this future tense of the work of Christ of which Paul speaks in this verse, and for this reason he calls it the **"hope** of salvation". It is the glorious, "blessed hope". And it is also in connection with this third aspect of the believer's salvation, namely, the "waiting for the adoption, to wit, the redemption of the body", that Paul mentions the matter of being **"saved** by **hope"** *(Rom. 8:22-25)*.

II. Of what use is this "hope of salvation"? What does it do?

In short, it furnishes the believer with an **"helmet"**—"for an **helmet,** the **hope of salvation".** And what is the purpose of an helmet? It is used to protect the **head.** Rather strange, isn't it? The people who hold to the doctrine of the Second Coming of Christ are looked upon by many as being a trifle off in their "upper story". They are regarded as somewhat mixed in their thinking, or as having a bias or twist in their brain. But Paul does not think so. Instead of the hope of the Coming of Christ causing people to become bewildered in their minds concerning the Truth, it is intended as a means of holding them to the Truth. Instead of confusing the mind, it protects the mind against confusion. It is God's "helmet" for the safe-guarding of the intellect.

But you say, "What do you make of the many silly and idiotic theories and movements that are linked up with the doctrine of Christ's Second Coming? Are they not a proof of the dangers of such a dictrine?" We think not. Really, we are rather inclined to look upon them as compliments of the truth of the Lord's Return. At best, they are mere counterfeits of the Truth. The devil is very cunning. He knows a good thing when he sees it, and so he counterfeits it. Post-millennialism is never counterfeited. And why? Simply because it is a counterfeit or false view of the Return of the Lord, and no one would waste his time in counterfeiting a counterfeit.

On the other hand, did you ever hear of a true premillennialist who was a modernist? As far as we are able to ascertain, the modernists are all on the other side of the question. Of course, not all post millennialists are modernists, but we think we are safe in saying, that all modernists, if possessing any conviction at all in respect to the Lord's Return, are post millennialists.

A true Bible view of the Coming of Christ is a safeguard against false and dangerous thinking. And Paul, through the inspiration of the Holy Spirit, knew this. He saw the apostasy that would come upon us in the "last days", and so he as much as said, "Modernism will work havoc in the church at the end of the age. If possible, it will deceive the very elect. The saints will become twisted up in their thinking, unless they are specially protected against its assaults. So be prepared for it. Protect your intellect. Put on your head 'for an **helmet,** the **hope of salvation'.** Anchor yourself in your thinking in the blessed hope of the Lord's Return."

Reader, have you put on this "helmet?" If not, do it at once, for the need these days of such a defense is imperative?

The above article, as well as several others, appears as new matter in the latest (eighth) edition of Pastor Reitzel's **Coming Bridegroom** pamphlet, which has just come from the press. Get a copy. Price 12 cents. Address, Chas. F Reitzel, Altoona, Pa.

THE DIVINE VIEW OF CALVARY

"And there followed him a great multitude of the people, and of women, who bewailed and lamented him. But Jesus, turning to them, said Daughters of Jerusalem, weep not for me. . . ." *(Luke 23:27, 28)*.

The natural sympathies of these women were stirred to the depths as they looked upon the Man of Sorrows led along to the place of sacrifice. He had walked some seven miles all the weary night through, and this after the agony in the Garden. From Caiaphas to Pilate, and Pilate to Herod, and from Herod back again to Pilate, the weary steps of the Son of God had trod; and now, "delivered up" without restraint to the will of the chief priests and rulers and people, they led Him away to be put to death.

Can we even dimly picture His appearance as He went along? The crown of thorns had left its mark upon His brow; the weary frame was too weak to carry the heavy load of wood upon which He was to die, for no one appears to have offered Him food or drink the whole night through. The chief priests and rulers of the people were so held by the fiendish purpose which possessed them, to have this Man crucified, that for the time being no throb of pity or touch of human kindness could be awakened in them. But the women, looking on at the dread scene, were moved; and, as the multitude followed, great numbers joined the throng, bewailing Him. They saw only the tragedy of the outward scene, with the end not even yet—for Golgotha lay ahead with its unspeakable anguish and shame.

But "weep not for Me", said the Lord Jesus tenderly to the sorrowing women, for they did not know that what seemed to them a cross would be to Him a throne! They did not know that He was now reaching the very goal of His life—**the very acme of His desires.** "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" He had said to His disciples when many thousands of the multitude were gathered together to hear Him. The thousands hanging upon His words in the time of His popularity, did not weaken the deep inward constraint which urged Him forward in longing for the hour when the redemption of a world would be accomplished by the sacrifice of Himself. "Straitened" He was until this was finished.

"For this cause came I unto this hour", again He said to Philip and Andrew just before the dread "hour" began. What the women were bewailing was the very climax of His life—the hour which in the remote ages of eternity had been determined upon for the redemption of a lost world—the hour for which He had left the Father's home and for which He had waited patiently in the years at Nazareth. At last the "hour" had come. How contrary the Divine and the human views of the Cross! To the devoted disciple who cried, "Far be it from Thee, Lord," and to the weeping women, it was tragedy and woe; to the Son of God it was a path to glory, a way of victory, a flood-gate of life opened for a dying world!

"Weep not for Me," the risen Lord would surely say again at this time to the many who see only tragedy and suffering in His Cross, whilst depriving Him who died, of the fruit of His death in their lives. "Weep not for Me, but for **yourselves",** said the Lord. And we too may bewail those who weep over His sufferings on the one hand, and make void the purpose of His death on the other; who would make the cross a stepping-stone to Heaven at one moment, and cling to the sin which brought about the Cross at another; who glory in the Cross as a **sentiment** and reject it as a **power** to save from sin in practice.

Let us ask at this time to be given **the Divine view of Calvary,** so that we may enter into all that Calvary means from the standpoint of God. The glory of the Cross is its complete removal of every barrier between fallen sinners and a holy God; the complete ending of the old fallen creation in the Person of the last Adam; the complete overthrow of the prince of this world, so that in due time there can be new heavens and a new earth under a new King—the Prince of Peace. The pivot of truth, and of deliverance, and of true vision lies in Calvary. Calvary is the one answer to every need of fallen man and of a blighted creation. Through the inlet of Calvary alone can God communicate life and blessing to souls, and through Calvary alone can men approach and communicate with God.

"Weep not for Me!" Weep not over the tragedy of the Cross, but **sing,** for Calvary is victory. "The convict's gibbet was the Victor's car" *(Lightfoot)*. "The hostile princes and rulers He shook off from Himself and boldly displayed them as His conquests, when by the Cross He triumphed over them *(Col. 2:15, Weymouth)*; "as a victor displays his captives or trophies in a triumphal procession" *(Lightfoot)*. Let us offer praise and worship to Him who passed through the gate of death with the shout of victory—

"It is finished" —*J.P-L.*

May be obtained from Overcomer Book Room, 25a Chapel Street, Edgware Road, London, N. W. 1. 4d, per 12; 2/6 per 100, post free.

GIDEON: A BIBLE STUDY

By Margaret C. Worthington

See Judges, Chapters 6, 7, 8

"The children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years" *(Lev. 26:3-5, 14-18).*

They had enjoyed rest in their land during forty previous years. When our easy times are not spent to the glory of God the results are not good. So while the Israelites should have lived in ascendency over the Midianites, their own sins had driven them to dens and caves, until scarcely did they dare to reap their half-ruined grain fields. Backsliding believers do not enjoy **spiritual harvests** either, from their lives. The prodigal son only "spent all" *(Luke 15:12-16; Jer. 2:13, 19, 21, 37; Rev. 2:4, 5)* he had, and reaped nothing but swine husks while away from his father. Not till he said "I will arise and go to my father, and will say . . . . I have sinned" *(Luke 15:17-24; Lev. 26:40-42; Ps. 32:3-5; Hos. 14:2; Matt. 18:26, 27; I John 1:9),* and with a new desire to serve "in love" *(John 21:15-17; I Cor. 13:1-8, 13; II Cor. 5:14, 15; Gal. 5:6, 22; Phil. 1:9-11; Col. 1:8-10),* did he taste the plenty of his father's house again.

When the Israelites "cried unto the Lord . . . . The Lord sent a prophet" to tell them the cause of their captivity, and their part now was to **repent.**

Next, God chose a believer, Gideon, through whom He would deliver them. This man's kindred seems to have been apostate, worshipping Baal. When the Angel of the Lord spoke to him of "might" he knew it was not in **himself,** for he replied, "My family is poor . . . and I am the least in my father's house" *(Num. 11:12, 23; John 6:5-9; I Cor. 1:26-29).* To this the Lord's answer was, "Surely I will be with thee, and thou shalt smite the Midianites as one man" *(Jer. 1:6-8; Matt. 28:19, 20; Eph. 3:20; II Tim. 4:17, 18).* Gideon did not doubt God, but was not sure the wonderful message was from Him, so said, "Shew me a sign that Thou talkest with me". Several signs were given, for "the Jews require a sign" *(I Cor. 1:22; Acts 2:22).* He feared God with a holy fear "because", he said, "I have seen an angel of the Lord face to face" *(Neh. 5:15; Prov. 1:7; 14:26; Acts 9:31; Gen. 4:3-5; Lev. 17:11; Heb. 9:7-14, 18-28; 10:3-14, 19).*

The Blood and the Voice

Gideon knew that "it is the blood that maketh an atonement for the soul" *(Exod. 12:12, 13; Is. 53:7; John 1:29; I Cor. 5:7; I Peter 1:18, 19; Rev. 5:6, 9, 13; 7:14, 17).*

Every Jewish altar pre-figured Calvary, where the precious life-blood of the "Lamb of God" *(Exod. 12:21-23; Is. 53:7; John 1:29; I Cor. 5:7; I Peter 1:18, 19; Rev. 5:6, 9, 13; 7:14, 17)* was shed. So we find he built his own altar at Ophrah, calling it "Jehovah-Shalom", i. e., "The Lord our Peace". For through the blood of the sacrifice peace came from God by faith, thus typifying God's own Lamb "slain from the foundation of the world," Who is "our peace". From the side of that altar between God and himself, Gideon could now be sent forth to service. "And it came to pass the same night" the Lord spoke to him; just as one now says, "You always may be sure to hear God's voice at Calvary," where the Law was fulfilled, and the "One sacrifice for sins forever" was made.

No Compromise

The Word of the Lord now was that Gideon confess his faith to his family and townspeople by building a public altar to God, where Baal had previously been worshipped, thereby showing that "an idol is nothing in the world, and that there is none other God but One" *(I Cor. 8:4-6; Exod. 20:4, 5; I John 5:21);* and that he himself had **no fellowship** with idols; for God wants no compromisers. In this sacrifice he really **preached the Gospel** as given to Old Testament saints; the work of Christ through the cross being thereby foreshadowed, as later this was the substance of apostolic preaching when Jewish ceremonials were no more needed. For the Son of God had suffered and died "without the gate" (of Jerusalem) *(Heb. 13:10-12, 20, 21).* Their altars were only types, but thus set forth "Christ Crucified" and the believer accepted in Him. So Gideon's people must know that it was at the place of the **altar** that God's power on their behalf could be obtained.

The story gives the mode by which the Midianites were to be conquered. Read it over. See the uselessness at a time of crisis of those who have no faith in God-appointed weapons—and they were more than two-thirds of the army—who immediately disappeared from the ranks when called upon to act according to their inward choice; nor were those desirable who would forget the urgency of the hour by lawful but unnecessary indulgence in usual wants, as, at a critical moment drinking water when not needed, and thus be easily off guard. The foe was near, even as ever are the temptations of a Christian, who is therefore told to "watch" *(Is. 21:8; Matt. 24:43; 26:40, 41; I Cor. 16:13; Col. 4:17)* because of the urgency of **any** hour. It has been truly said that the followers of the Lord should be always "recollected", for if faith forgets its objective, Satan will quickly capture an advantage, which is then forever gone through **spiritual slackness.**

Three hundred men had undivided hearts. They would neither have the battle lost, nor be lost to the battle themselves. They were sustained by an inner purpose, and though others professing allegiance to the same cause might be spying a soft spot whereon to kneel, that was naught to them. The purpose that held their hearts was stronger than circumstances or the influence of others, as it will be in lives really controlled by the Holy Spirit, though there will be a strangeness in them to the carnally minded—"every one that lappeth of the water with his tongue, as a dog lappeth, thou shalt set him **by himself."**

Overcomers

These men would be the ones who would "overcome" *(I John 5:4; Rev. 2:17, 26).* The rest of the army would return with the tide of victory, but would not have faith to see God turn the tide by men who would be simple instruments in His hands; and be ready to follow their Commander when "faint" *(Jer. 12:5, 6; John 4:6, 31-35; Luke 10:1; Gal. 6:7),* and when those who **could** help would not so much as offer a loaf of bread—very possibly because disaffected by Gideon's adherence to the Lord's plan. Yet the kings of the hostile host would have made good their escape had not the three hundred continued the control of bodily needs (it was actual need before the end) and been able "having done all, to stand" *(Eph. 6:13-18; II Tim. 2:3, 4)* through that long day's struggle.

Gideon attacked the enemy by faith, and was not afraid to lead others in God's revealed plan; though it is never easy to perseveringly lead in spiritual methods, because "the natural man" *(I Cor. 2:14; Matt. 16:17)* will not approve. The battle was on, the host of Midian was strong, and the Lord had no other terms for victory—and He has not today. If Gideon and his band had failed Israel would have been given to slaughter. So let soul-winners realize that men out of Christ are lost, and that the prey must be taken from "the Terrible" in God's way.

Gideon placed his men with the empty pitchers and the lamps, and thus in the darkness, in "the obedience of faith" *(Dan. 6:23; II Chron. 20:20; Matt. 23:23; 21:28, 32; John 14:23, 24; Rom. 1:5; Heb. 11; 12:2; James 2:20-26)* they stood. And "every man in his place" *(I Chron. 9:22-33; I Cor. 7:24; 12:8, 22, 26)* . . . "blew the trumpets *(Num. 10:2, 8, 9; Is. 58:1; Ezek. 33:3-9; I Cor. 14:8),* and brake the pitchers", crying, "The sword of the Lord, and of Gideon".

Broken Pitchers

Symbolically, the trumpeting was confessing "the name of the Lord" *(Matt. 10:27-36; Acts 5:19-29, 32; 20:20, 21)* as He who is able to save, as does the faithful preaching of the Gospel today. The pitchers broken were as believers' yielded *(Luke 14:33; Rom. 6:3, 4, 11, 13; 8:5, 12, 13; II Cor. 4:6, 7, 10, 11, 16; 5:16)* lives. However costly they were, the light could not shine till the pitchers were broken. Every true believer has the birth of the Holy Spirit within, but it is through wholly yielded lives only that the full "manifestation of the Spirit" *(I Cor. 12:7; Matt. 5:14-16; John 1:4; 12:33, 36; Eph. 5:8; Phil. 2:15),* who is Light, may be seen. No matter with what of life's glory we have been prone to decorate ourselves, we are only of real use to the Lord when the "pitcher" is broken—**the will of "the flesh"** given to death *(Rom. 8:11-13; Gal. 5:24, 25; II Cor. 7:1).*

When the young man, Saul of Tarsus, fell before God on the Damascus road and said, "Lord, what wilt Thou have me to do?" *(Acts 9:5, 6; 26:9-19; Gal. 2:20; 6:14; I John 2:14-16)* he broke his pitcher of religious prestige and all that life had meant to him till that hour. From thenceforth he could say, "The world is crucified to me, and I unto the world"; and he became a flaming torch for his Saviour.

Here we may think of another who was evidently a broken pitcher too; for these words were in some lines found among his papers after he died, a missionary in Africa:

"Here I bring within my trembling hands,
This will of mine, a thing that seemeth small;
Yet Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield Thee all."

Yes, the road of faith is strewn with broken pitchers as the Lord's "children of light" pass by to victory. **For only those who have absolutely surrendered themselves to God can walk victoriously.**

Things a Snare

The last incident of the battle is a warning. Gideon requested the golden earrings of the defeated host, which were readily given, with royal raiment thrown in. Thus he acquired a mass of Midianitish stuff. Now Gideon doubtless "thought" *(II Kings 5:11;*

Is. 55:8,9) this a fair return to him; but the sequel was unblessed, and the Lord's wise people want to obtain their possessions so that He will bless them; therefore the question arises, Did Gideon seek "the will of the Lord" *(John 4:34; 5:30; 6:38; Rom. 1:10; James 4:13,14)* in this as when he feared to make a mistake before the battle? He had indeed brought a great victory to his nation over the Midianites, but **unseen spiritual foes** return quickly in another guise.

When our Lord Jesus refused Satan in one temptation he came on with another; and even when absolutely foiled, "departed from Him for a season" *(Luke 4:3-13; 22:28,46; Heb. 2:18; I Thess. 3:5; James 1:12-14)* only, during "the days of His flesh" before His passion.

A wrong step does not always appear so at first; believers should be receptive of intimations of God's will in **any** matter. God's Word in the books of Moses would have told Gideon that after an earlier campaign against the Midianites, there was made an "ordinance of the law which the Lord commanded" *(Num. 31:21-23)* regarding their **things** directing these to be "purified" (separated by God from former use) previously to being used by His people. An ordinance is a "permanent rule of action established by authority," but no indication is given that Gideon observed it. With his booty he made "an ephod" *(Exod. 28:4,6; Judg. 17:5; I Sam. 2:18)*, which was an appointed part of the High Priest's ceremonial vestments; and seems to have been used by others on religious occasions; and during the national declension, in idol worship. The ephod "became a snare unto Gideon, and to his house" *(Deut. 7:25,26; Heb. 12:13)*. A special ephod was commanded **only** for their High priest in those days when such outward observances were as a "shadow of heavenly things" *(Heb. 8:5,6; Col. 2:10-14; 3:1-4; Heb. 9:7-14,24-28; 10:8,11-14)* before being done away with by Christ. Any extraneous thing "added" *(Deut. 4:2; Prov. 30:6; Rev. 22:18,19)* to worship is a dangerous thing. St. Paul was fearful "lest by **any** means" those he had won to the Lord "should be corrupted from the simplicity that is in Christ." We are told to be ever obediently "wise" and "circumspect" *(Eph. 5:15,17)*. Through "the flesh" brave Gideon suffered a **personal defeat.** Only as continually yielded to the will of God are we safe *(Luke 9:23; Rom. 8:5-8,12,13; Gal. 5:16; Col. 3:1-4)*.

THE MINISTRY OF INTERCESSION

(Continued from page 5.)

dustrial center, with a population of about a million. The night before the campaign began the missioner said, "If the Lord should come to me and say, 'Now what would you like from this mission; would you like to be the means of saving five thousand souls, or of quickening five thousand Christians? I will give you whichever you wish;' do you know what I would say?" "'Five thousand souls saved?' No;—'Lord give me a chance of quickening five thousand Christians.'" Why? He knew that five thousand quickened Christians would be the means very soon of bringing in ten thousand souls. What the church needs to-day is more prayer in her behalf. If the church is right inside we can snap our fingers at the devil outside. I do not care for all the roaring of the devil outside the church if the church inside is pure and is standing together as one man for the truth of God and the extension of His Kingdom. So we need to pray for one another as God's people, that we may be kept right with Him, and that He may be able to use us to do the great things.

For others we need to pray. O, be much in prayer for others. Judson in Burma, Livingston in Africa, and many others have given themselves to prayer for unsaved souls. I received a letter from a young minister in the Southern part of Ohio recently. He said that they were having concentrated prayer in his church. They selected the very worst man in the city and concentrated prayer was being made for him, and God was answering that prayer wonderfully. They had chosen the vilest sinner they could think of in the whole district, and made him the subject of their prayers.

He said, "Some of us were a little bit nervous sometimes, but to our great delight, one Sunday evening this man came to the service, and at the close of the Gospel message, when an appeal was made, the first man to rise from his seat and come "to the altar" to confess his sins to God was this man. It is not pleading with men, so much as pleading **for** men that brings them.

III. The Ministry of Intercession Demands an Attitude.

What attitude? Lowliness, to begin with. You remember Elijah, with head bent to his knees, crying to God? Daniel was on his face prostrated before the Lord. Pride must be laid low, one must be lowly if he would pray. Boldness is needed. Jacob said, "I will not let Thee go except Thou bless me". If he could be bold in praying for himself, how much more should we be when we pray for others?

John Knox, in his day, wandered about the valleys and hills of Scotland, crying, "Give me Scotland, or I die." Blessing came upon Scotland wonderfully in answer to his prayer. Thomas Carlyle says that the whole of Scotland was born again in every way as the result of the ministry of John Knox—born again educationally, politically, socially, ecclesiastically, industrially, spiritually. The whole country was influenced by the mighty prayer of John Knox. What can be done by men who pray!

Persistence characterized those men. Elijah sent his servant seven times to see if there was any indication of rain, and he would not rise from his knees until the cloud was in view.

George Mueller's Persistence

Dr. Pierson recalls a conversation with George Mueller. You know what a wonderful man of prayer he was. Dr. Pierson said to him once, "Mr. Mueller, we all know how much you have been used of God in prayer. There is one question I should like to ask you. Have you ever had to wait very long for answers to your prayer?" Mr. Mueller answered, "There are two unsaved men now for whom I have been praying sixty-five years and four months. They are not saved yet, but I shall meet them in Heaven." "Meet them in Heaven! How do you know?" exclaimed Dr. Pierson. "My Lord has sustained me in prayer all these long years and He will not deny me those two souls," quietly answered the other. One was converted just before Mueller's death; the other, just after. They are all three in Glory together now. These are just two out of the thirty thousand souls that Mr. Mueller believed God gave him in answer to his prayer.

Dear friends, do you ever pray? "I say my prayers," you are saying. I am not asking whether you say prayers; I ask if you ever **pray.** We read about a man in the Acts of the Apostles who said his prayers most religiously; but one day word came from the Glory, "Behold, he **prayeth**",—he had begun now to **pray.** He had been saying prayers all his life, now he was praying. Dear friends, do you ever pray? Do you get the ear of God and pour out your heart in His conscious presence, praying for mercy, for forgiveness, for salvation, for all the blessings that are needed? Do you ever pray?

Oh, if you and I can pray such prayer as we have spoken of this morning and sow the seeds of such prayer upon the heart of God, we shall come rejoicing bringing in our sheaves. God grant that we may!

PREACHING JESUS AS THE SON OF GOD

(Continued from page 3.)

"In the beginning was the Word, and the Word was with God, and the Word was God" *(John 1:1)*. "In Him dwelleth all the fulness of the Godhead bodily" *(Col. 2:9)*.

Christianity is Christ-centered. He is its center, substance and reality. We could not even spell the word Christianity apart from the Name of Christ. Christianity is not based upon theories, creeds, dogmas of belief, certain well-defined ethics and morals, neither upon certain ritualistic ceremonies, but upon the person of its Founder, Christ, who is the revelation of God *(John 1:18)*. Christ stands alone among the sons of men. His glory, greatness and sovereignty are unshared, and unsharable. He is not one of the great men of the earth, but stands pre-eminent *(Col. 1:18)*. Christ is "God manifest;" He is the Word, God revealed and heard; the Light, God manifest and seen; the Life, God possessed. Christ is the Son of God and therefore not merely a great man. He is apart from men. He is unique and pre-eminent. He is not a great man. He is the Only. He is simply Christ. He is Deity. Nothing can be added to that. No other can compare with that.

We would say to every servant of Christ and to every believer, let the Sonship and Deity of Christ be the very rock-bed of your faith and the subject-matter of your testimony and confession. Let us earnestly and faithfully preach with Paul that Jesus is "the Son of God".

CHRISTIAN FELLOWSHIP

Christian fellowship assumes the absence of self-seeking and postulates a sincere and generous interest in others. Its development and maintenance require the exclusion of every ambition which cannot be gratified without injury to others. Its atmosphere will always impress the observer that the members of such fellowship are committed to the promotion of the other's welfare and whatever is said must be directed to the conservation of peace and good will. Such conduct will transform a truce into a permanent treaty.—*United Evangelical.*

SPECIAL BIBLE STUDY DEPARTMENT

SUGGESTIVE OUTLINES

THE PRECIOUS THINGS OF PETER

The Greek words from which our English word "precious" is derived have various shades and forms of meaning. Generally speaking, however, the thought is costly, valuable, esteemed, honorable and that which is held in reputation. The Apostle Peter, in his two Epistles, writes of at least seven precious things. They furnish a very interesting and helpful study.

1. **The Trial of Faith Is Precious** *(I Peter 1:7)*. Compare Psalm 119:67, 71; Proverbs 3:11, 12; Amos 3:2; James 1:2-4, 12; Hebrews 12:10, 11; I Corinthians 11:32.

2. **The Blood of Christ Is Precious** *(I Peter 1:19)*. Compare Matthew 26:28; Ephesians 1:7; 2:13; I John 1:7; Revelation 1:5, 6; 12:11.

3. **The Living Stone Is Precious** *(I Peter 2:4)*. Compare Genesis 49:24; Zechariah 3:9; John 14:19; Romans 6:9; Hebrews 7:25; Revelation 1:18.

4. **The Chief Corner Stone Is Precious** *(I Peter 2:6)*. Compare Isaiah 28:16; Psalm 118:22; Ephesians 2:20; Zechariah 10:4; Romans 9:32, 33; Matthew 21:42.

5. **Christ Himself Is Precious** *(I Peter 2:7)*. Compare Song of Solomon 5:10, 16; Zechariah 9:17; II Corinthians 5:14, 15; Ephesians 5:1, 2; Philippians 3:7-10; I John 4:19.

6. **Faith Itself Is Precious** *(II Peter 1:1)*. Compare Mark 9:23; Romans 14:23; Hebrews 12:6; II Corinthians 5:7; Matthew 17:19, 20; I Peter 1:9.

7. **The Promises of God Are Precious** *(II Peter 1:4)*. Compare II Corinthians 1:20; 7:1; Galatians 3:16, 17; Hebrews 6:17-20; 13:5; I John 2:25.

THE FATHERHOOD OF GOD

"Your heavenly Father knoweth that ye have need of all these things" *(Matt. 6:32)*.

A gentleman once on a cold night said to a little street Arab who was shivering with cold, "My boy, where is your coat?" "Ain't got one". "Why, you will be frozen. Who is your mother?" "Ain't got one". "Where is your home?" "Ain't got one". "You poor little soul, what have you got?" "Why", with a beaming smile he replied, "I've got father, I ain't afraid; he'll pull me through."

A father! There is music in that word. A father who is a father indeed, is very dear! Yes, it is a wonderful thing for a little boy to have a father, and to feel confident that he will pull him through. But O, the glory and the joy of having a Heavenly Father, and of feeling confident and knowing that He will pull you through. What a blessed privilege, yea, what a glorious boon!

The word "Father" expresses what God is to all who believe in Jesus Christ, His Son, and it means more than mind can fathom or than tongue can tell. To be a child in the family of God is a great and a glorious privilege.

1. **It means a Father's tender pity and sympathy** *(Ps. 103:13; Mal. 3:17; Is. 63:13)*.

2. **It means a Father's knowledge of every need** *(Matt. 6:32)*.

3. **It means a Father's gracious care** *(Matt. 6:11, 26)*.

4. **It means a Father's loving child-training** *(Prov. 3:12; Heb. 12:6)*.

5. **It means a Father's inheritance** *(Luke 12:32; Rom. 8:16)*.

6. **It means a Father's love** *(John 16:27; 14:21-23)*.

7. **It means a home in Father's House** *(John 14:1-3)*.

Mark Guy Pearse says, "There is one thing more pitiable, almost worse than cold, black, atheism—to kneel down and say, 'Our Father' and then get up and live an orphaned life and go on fretting and fearing". We should live and act as though God were our Father and that He is the Father we say He is. Do our actions and life honor our Heavenly Father?

GOD'S LOVE

(Continued from page 1.)

FOURTH, THE INDIVIDUAL "ME" IS THE OBJECT OF GOD'S LOVE *(2 Cor. 9:7)*.

FIFTH, THE CHEERFUL GIVER IS THE OBJECT OF GOD'S LOVE *(2 Cor. 9:7)*.

2. The Measure and Manifestation of God's Love.

How did God manifest His love, and to what measure and degree does He love?

FIRST, GOD'S LOVE IS MANIFESTED IN THE GIFT OF HIS ONLY BEGOTTEN SON *(John 3:16)*.

SECOND, GOD'S LOVE IS MANIFESTED IN THE SENDING OF CHRIST THAT WE MIGHT LIVE THROUGH HIM *(1 John 4:9)*.

THIRD, GOD'S LOVE IS MANIFESTED IN CHRIST'S DYING FOR US AS SINNERS *(Rom. 5:6-8; 1 John 4:10)*.

FOURTH, GOD'S LOVE IS MANIFESTED IN THE FREENESS OF SALVATION *(Titus 3:4-7)*.

FIFTH, GOD'S LOVE IS MANIFESTED IN QUICKENING SOULS DEAD IN SINS *(Eph. 2:4, 5)*.

SIXTH, GOD'S LOVE IS MANIFESTED IN HIS CHASTENING OF HIS PEOPLE *(Heb. 12:6)*.

3. The Nature or Character of God's Love.

What is God's love like? Is it merited? Can it be trusted and depended upon? Does it form a solid and stable basis of security and hope?

FIRST, GOD'S LOVE IS SOVEREIGN *(Deut. 7:8; 1 John 3:1)*.

SECOND, GOD'S LOVE IS GREAT *(Eph. 2:4)*.

THIRD, GOD'S LOVE IS ETERNAL *(Jer. 31:3; Eph. 1:4-6)*.

FOURTH, GOD'S LOVE IS ABIDING AND UNFAILING *(Zeph. 3:17; Is. 49:15, 16; Rom. 8:39)*.

Oh, what wonderful, boundless, matchless love! The eternal and infinite God loves with an eternal and infinite love, because "God is love". And how wonderful to think that He commends His love toward us; that is, displays it in order that we might be attracted and drawn by it. Yes, beloved,

> "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" *(Rom. 5:8)*.

It is said that in a Southern city a poor colored man went into one of the worst districts and tried to preach to his people. Men wondered at his temerity in venturing into a quarter where even the officers of the law had been roughly handled. The people hooted at the old man and threatened to kill him. They cursed at his professions of love, and declared that he had come in the hope that he might get money out of them.

"No, brothers," he protested sadly, "the good Lord knows I hasn't come here for money. I's come here because I loves you and wants to save your perishin' souls."

A terrible plague swept over the city. In almost every house in the colored quarter at least one poor body lay burning with fever. Those who were able to do so fled, leaving the dead and dying together. In and out of the plague-stricken hovels the old preacher went, ministering to the needs of the sufferers. When the pestilence had about spent itself the old man fell a victim to its withering touch. As his people gathered around him and looked into his still, lifeless face, they needed no voice to commend his love to them. He himself had done this in that while they yet hated him he had died for them. Thus did God commend His love to us sinners in the Person and death of His Son for us sinners.

GOD A GREAT GIVER

I. WHAT GOD GIVES.

1. **He gives the Holy Spirit** *(Luke 11:13)*.
2. **He gives more grace** *(James 4:6)*.
3. **He gives wisdom** *(James 1:5)*.
4. **He gives strength** *(Ps. 68:35)*.
5. **He gives power** *(Is. 40:29)*.
6. **He gives quietness** *(Job 34:29)*.
7. **He gives songs** *(Job 35:10)*.
8. **He gives the victory** *(I Cor. 15:57)*.

II. HOW GOD GIVES.

1. **He gives freely** *(Rom. 8:32)*.
2. **He gives richly** *(I Tim. 6:17)*.

III. WHY GOD GIVES.

The supreme Gift of God to the world, His only begotten Son, argues every other gift and blessing *(John 3:16; Rom. 8:31, 32)*.

THE BIBLE DELIGHTFUL

How delightful the Bible looks to me when I see the Blood of Christ sprinkled upon it! Every leaf would have flashed with Sinai's lightnings, and every verse would have rolled with the thunders of Horeb if it had not been for Calvary's Cross. Now as you look you see on every page your Saviour's Name. He loved you and gave Himself for you, and now you who are sprinkled with that Blood, and have by faith rested in Him, can take that precious Book and find it to be green pastures and still waters to your souls.—*Spurgeon.*

THE CALL OF GOD

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me" *(Is. 6:8)*.

We heard of a preacher who once received a number of calls and who was greatly perplexed as to which one he ought to accept. Finally he called to his hired man, an African Christian, and asked him what he thought. Without hesitation, the old colored man said: "Go where there is the most devil.". The call of God to-day is for those who will go where His message is most needed. How few there are who reply, **"Here am I, Lord; send me".**—*Selected.*

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; J. Thiessen: Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill; Mr. Josef Neumohr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martcinkovsky.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in twelve countries.

FRANCE—Prince Vladimir Nigeradze, Paris.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal."

SOFIA—Josef Jsakoff and Miss Pavlina Dimkova.

THE GOSPEL IN NEEDY BULGARIA

(Written prior to the earthquake)

Under the good providence of our Heavenly Father we have been privileged for 8 years to witness for the Lord Jesus Christ in this land where conditions to-day present an imperative call, and an opportunity perhaps unparalleled in all the history of the Balkans for a nation-wide distribution of the Word of God. Never before were there such opportunities. Bulgaria is awake and is standing at the cross-ways.

In sitting down to write about this splendid work of our Mission I wish for a magic pen to do it justice. Only with its aid would it be possible to put before our friends an adequate picture of the situation—the vast need of the people among whom we work, and the endeavors which we are making to meet that need.

We are fighting against poverty and sin of the worst kind, and we realize that the battle is not one that we can tackle alone. We need the prayers and support of every earnest and believing Christian, for the problems are enormous. The men and women amongst whom we labor spend their lives in drab and dreary surroundings, where a grim struggle for existence is ever being waged.

First of all, think of the Refugees—Armenians, Russians and Macedonians in the cold, dreary East, having nothing! Nothing! People without a home! The conditions of these refugees are extremely bad. The need is really beyond description. These starving refugees deserve our love and sympathy and our wholehearted support. We look to our friends in America to stand by us with their prayers and practical assistance, and thus to encourage and strengthen our hands in our endeavors to cope with a situation of exceptional difficulty. It is our duty to let them know that we will not abandon them, and that we will do our utmost to make up somewhat to them for all their sufferings. It is a sacred trust that our Lord puts on us as Christian people.

There is of course another side to the picture, and a very bright side. Behind all the various branches of work for alleviating the material needs there lies the fundamental and essential aim of bringing Christ into the lives of these people. Our supreme weapon is the Sword of the Spirit and our first aim is to preach Jesus and Him crucified.

And it is encouraging to know that in spite of great difficulties a real spiritual work is going on in this corner of the old world. The Gospel is not merely preached to well-filled Halls all over the Country, but it is carried into lodging houses, and it is also taken into the open-air. The people are hungry for the knowledge of the truth. With many it amounts to a passion.

Our **Bible Hall,** Reading Rooms and Bible Depot, situated in the midst of the second capitol of Bulgaria, Philippople, carries on a real good Gospel work, and exercises a strong influence over a population which is in sore need of the Gospel. The Mission has done wonders. There are excellent Sunday night congregations. At every meeting, the aisles, the entrances and the stairs are blocked with people, many standing where they have no hope of seeing the Evangelist at all. Hundreds are turned away. The commencing hour of the meetings is 5 o'clock in the afternoon, but the Hall is always crowded at 4. The fruits of the meetings have already been abundant. What we have seen has all been very moving and very thorough. The enquiry room is always filled with men and women of all ages. The Evangelist is always the last to leave the hall, after great and heavy meetings. A deep impression was created in one of the meetings, when it became known that one of the saints had been called home while in prayer.

The student body in Gabrovo invited Rev. Mishkoff to speak in a public meeting. The orthodox priests announced the meeting and the speakers in their Churches. At 10 o'clock the whole town moved toward the Hall. Over a thousand people were inside and more than that were at the door, wishing to enter. At present Bulgaria is a land without a Bible, but praise God, she is a land ready to receive the Bible! The only hope of her Salvation is by the power of the Truth which is in the Bible—the Blood of our Saviour, Jesus Christ.

Our Colporters are daily facing the winter storms and not less chilling blasts of unbelief, in order to carry the Glad Tidings to those who sit in darkness and in the shadow of death. Bibles, Christian books, tracts and Scripture leaflets are well received by all classes of the people. These home-evangelists are going forth carrying the Word of God and Gospel literature, calling from house to house, and with the message of love in their hearts and on their lips, seeking to evangelize their fellow-countrymen and women. The blessing of our Divine Lord has abundantly rested upon their labours. But alas! their numbers are very few. And Bulgaria needs many such workers. The need is great and cannot be expressed. The condition of the people, from a spiritual point of view, is lamentable, and in thousands of villages and towns at the present day, there is nothing of pure and faithful Gospel-preaching. There are men and women ready and willing to give their time for such a work, and it is a great sorrow to us that we are with empty hands. We lay this matter before the Lord's stewards, and we know that this movement must have your **sympathy.** Pray that the Lord may supply the necessary means.

As can be seen from the preceding account of the work, the Mission has its hands full, and with the increasing responsibility comes the perplexing question of finance. The harvest is great, and the reapers are willing, but they are restricted by lack of means. The resources of the Mission are taxed up to the hilt, but we are going forward, trusting in the Lord, and confident that the sympathy of our friends will go with us, and at this time we would greatly cheer those at the other end of the rope.

God bless you! May we hear from you.

Yours in His glad service,

PAUL L. MISHKOFF.

THE BULGARIAN EARTHQUAKE

Sophia, Bulgaria
18 Sheinovo Str.

The world has been thrilled the last few days by the terrible earthquake devastations in poor little Bulgaria. It is a shocking national calamity. Thus far there have been reported no less than 105 people killed and 672 seriously wounded. About 10,000 houses have been completely wrecked only in Philippople and Chirpan, and 10,447 seriously damaged. It is now estimated that 200,000 people live in open-air because their houses are either destroyed, collapsed, or damaged.

The disaster has caused great distress. Every one who has seen the situation in the distressed districts has felt a cold thrill through his veins, and his heart goes out in deep sympathy with the suffering children and women. Cold rains, wind, hunger, agony and depression of soul are already a drain on the physical condition of the people, and the prospects for epidemics and tuberculosis create a frightful anxiety.

Friends, we appeal to you for help to alleviate the sufferings of these thousands. It is the old Macedonian cry over again, "Come over and help us." These brethren to their brethren cry: "O, ye that live, behold we die!"

In bonds of Christian fellowship I remain as ever, faithfully and prayerfully

Yours,

PAUL L. MISHKOFF.

READY NOW TO HEAR!!

Sophia, Bulgaria.
18 Sheinovo Str.
May 24, 1928.

MY DEAR BROTHER SMITH,—

I write this letter in our Philippople tent. Although we moved our headquarters to Sophia, yet we are continuing our splendid Evangelistic and relief work in Philippople district. We had never before such an opportunity of preaching in open-air meetings and distributing Gospels and tracts as we have now, after the earthquake. The churches are empty because the buildings are destroyed, but the streets are crowded and we find the hungry people there and around the tents. Pray for this work. We need your daily prayers.

I have this morning received your first relief cheque for $500.00 sent through The Balkanic Bank in Sophia.

Most hearty thanks. This money will go to buy bread and build tents.

The shocks continue. Tremors have been felt steadily. Some persons have gone insane. The population is still in a state of panic.

We pass through very difficult times and only the Lord knows what the new day will bring.

How good the Lord is to all of us, and how we can see His hand and feel His leading when we place our trust in Him.

May the dear Lord continue to graciously bless you and your co-workers and the work as you push the battle to the gates in the service of our King and Saviour!

Most cordially yours

PAUL L. MISHKOFF.

STILL IN THE DARK AGES

Roumania received a grant of additional land through the war, and has now about 182,280 square miles. The land is rich and productive, and the population is largely rural and engaged in agriculture. The methods of cultivation are mostly quite primitive. One can very often see a peasant plowing with an ancient wooden plough and a team of oxen. Only the large owners of estates have modern farming implements. Among the peasants the threshing is all done with the old-fashioned flail.

The country is rich in mineral resources, also oil, but development is hindered by the laws of the country which make outside capital very reluctant about investing their money in this land. The law provides that 60% of the stock of a corporation must be in Roumanian hands, consequently they have control of the corporation.

State Religion

The state religion is oriental Greek, to which about fourteen millions of the population belong. The head of the church is the Patriarch who resides in Bucharest, the capital of the country. The Church has almost unlimited power, and the civil authorities are often compelled to do the will of the priests, even when they recognize the injustice of the action. All Protestants are closely watched, persecuted, and hindered in every way imaginable, from preaching the Gospel. Foreigners are absolutely forbidden to preach.

The priests keep the population as much in darkness as possible, and, while not actually forbidding the reading of the Bible, they discourage it as much as they can. The people, however, are waking up, and a great hunger for the Word is being manifested everywhere. The people are superstitious, pray to pictures, and are completely under the control of the priests.

A great awakening, however, is taking place in the land districts, and from everywhere calls come for preachers to proclaim the Gospel. It is only too sad that there are so few workers here that only a small percentage of the calls can be answered. Here in the Bucovina the work is progressing slowly but surely. Five years ago there were only three small Assemblies, now there are over 40, and in another five years, God willing, there will be hundreds; for the work is growing much faster now, and native workers are gradually being trained who have much more liberty than the missionaries.

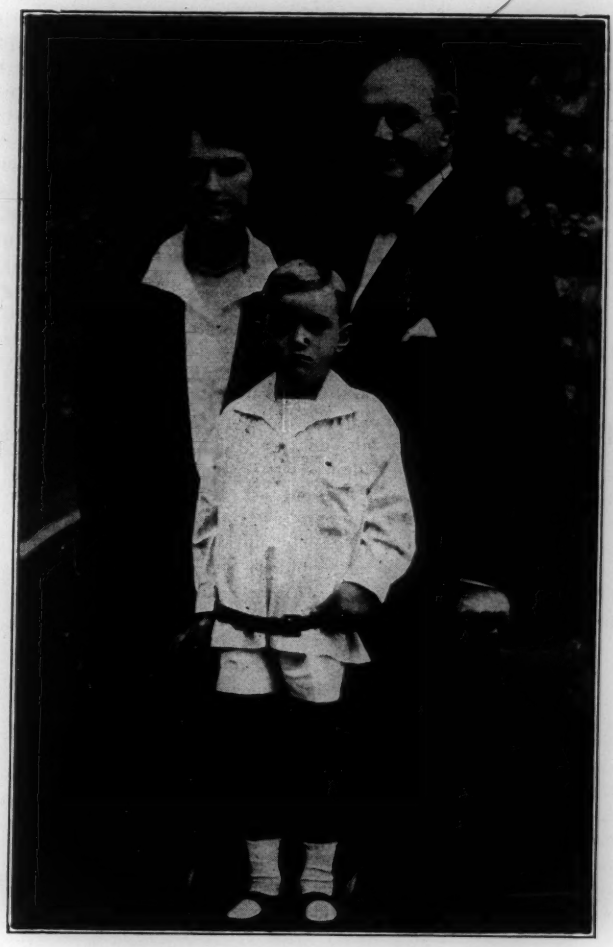
Powerful (?) Priests!

You will be interested to hear of some of the practices in the orthodox church. For instance, if it has not rained for a long time and there is a drought, the priest decides to bless the field. Of course you must remember he is the most important and powerful person in each village. Even the civil authorities bow to him. Well, these priests have a barometer, as a rule, and when they see indications that it might rain, they order the church bells to be rung, and all the population (with the exception of the young wives) gather at the church. All the holy pictures are carried out of the church, also all the flags. The latter are carried by boys, while the girls carry the holy pictures, and old men march **backwards,** accompanied by a few old women, the whole procession is led by the priest through the entire village. The young wives have to stay home to prepare food for the crowd. As soon as the procession gets back near the church the young wives join them with baskets of food, and the whole crowd seat themselves around the church on the grass and (most important) partake first liberally of liquor, generally too liberally, after which they commence to eat. Sometimes they partake so liberally of the stimulants that they forget to go home, and the rain overtakes them, giving them a good soaking.

The churches are all full of pictures of holy ones, saints etc., and these are prayed to and are all kissed. Some are so dirty from innumerable kisses that the painting is partly unrecognizable.

Holy Pictures

In one village in the Bucovina the priest and congregation went out to bless the field, and came to the river Sereth. The story is that



REV. AND MRS. R. W. HILL AND SON
MISSIONARIES TO ROUMANIA
(Mrs. Hill now on furlough,
available for Deputation meetings)

while there a picture came floating down the stream in an **upright position.** This picture was immediately fished out of the water and carried with much pomp to the church. This news spread over the whole territory, and literally thousands came from all over to look at this picture, supposed to be of the Virgin Mary. Naturally nobody was allowed to see the picture, or pray to it, without having made a contribution to the church, which of course wandered into the pockets of the priest. Sometime later it was discovered that the thick oak frame of the picture had a hole bored in the bottom which was filled with lead, which explained the mystery of the picture floating in an **upright position.**

In another village, there was a still greater wonder to see. A picture of the Saviour's Mother, which, **during the reading of the litany, shed tears.** These tears were supposed to be the best medicine for all kinds of diseases, and people came from all over, with small bottles to get a few tears, naturally not without paying liberally for them. In the end it was discovered that behind the picture a tank was fastened with a pipe and stop-cock, and when the priest read the litany, he simply turned the faucet and the tears began to flow!!! Sometimes so many people came and fought for these precious tears that the church fathers had to keep order in the crowd with clubs.

A "Bewitched" Body

Twenty-four miles from Siret, in a small town, is to be viewed the body of a holy man, the "holy John" as he is called. The tale regarding him is as follows. During the time of the Turkish occupation of this country, a great many Christians denied their faith. This man however, remained firm. He was therefore bound to an untamed horse, which dragged him all over the town, head down. A Jewess came and chopped his head off with a sword, but immediately 12 burning candles appeared around him, and his head joined the body again. This body is supposed to be still his body, no decay having taken place in all these years, and being kept in a monastery. He does not permit himself to be moved, except when he is willing.

During the war the Russians occupied this territory, who are also of the orthodox faith, and for fear that they would take such a holy man away to Russia, he fled to Vienna. One of our people went to view this wonderful relic some years ago, and while pretending to kiss him investigated and discovered that the figure was WAX. The people, mostly peasants, came hundreds of miles to worship this figure. This brother relates that when he was there, only the attendant monk was present and two other men, who asked the monk whether that was really his body? The monk answered "Yes." "Why, does it smell like wax?" he was asked. "Only the nose is of wax, a witch came and bit his nose off!!" was the reply. The poor John could not protect himself from the witch. After the war the chapel was found to be badly damaged, and repairs were undertaken. Amongst the masons engaged was a member of the Lutheran church. It was found necessary to move the holy John, but he could not be budged. The monk took this mason down into the cellar and **removed a nut from a large bolt, which held the holy John in place so that he could not be moved.**

Funerals Enjoyed

When some one from here dies abroad, say in America, of course a member of the orthodox church, and is buried in America, the people here are not satisfied with that funeral but must have one here also; so they make a figure out of straw and dress it up as either a man or woman, as the case may be. They get a coffin, call the priest (naturally for a fee) and bury the body here, with much weeping, and still more drinking and feasting. After seven years the grave is opened again and the ceremony is repeated, naturally with much drinking and carousing.

People who die here are also reburied every seven years. That gives the opportunity for much feasting.

At each funeral the family of the deceased must bring the priest a nice carpet, in addition to his fee, never less than 1,000 Lei, about six dollars. Plenty of liquor must also be provided, this an absolute necessity at all funerals and weddings; for without the liquor, the ceremony is not complete. The richer the family the more liquor, often costing more than $70.00.

At a funeral the procession starts from the house led by a boy carrying a bread, called Kolatch, resembling a wreath. Then a box is carried in which are three long loaves. Then follows a round vessel in which cooked wheat

is mixed with sugar, and honey is carried. Then come numerous flags, the cross, and from one to three priests, according to the fee paid. The coffin is carried on the shoulders of the pall-bearers, surrounded by men carrying burning candles, followed by the family, the hearse and the mourners.

Bread and Linen "Showers"

During Lent every true orthodox must bring a Kolatch, wheat bread to the church each Sunday. Also on Easter Sunday, at which time each family has to bring rolls. These are placed in heaps on tables in the church. This bread and these rolls are afterwards divided as follows: the priest gets three rolls, the church singer two, and the bell ringer. I suppose the question in your mind rises, "What on earth does the priest do with so much bread?" Well this supply is carted in wagons to the priest's house and there—fed to his pigs!!!

All the holy pictures of the saints have to be decorated with hand-worked homespun linen towels. When these towels are slightly soiled they are removed by orders from the priest, and replaced by new ones, always furnished by members of the congregation. And what do you think the priest does with all these towels? They are saved up for the wedding outfits of any daughters he may have.

MRS. R. W. HILL.

A RIP VAN WINKLE COMMUNITY

May, 9th, 1928,
Garten Strasse 5,
Znoimo Czech.

DEAR BROTHERS IN CHRIST:

Praise the Lord, God is answering your prayers in opening new stations where we may spread the Gospel! Since my last letter we have been privileged to enter Kravsko, a community within two hours walking distance from Znoimo. It is a neat village, nestling at the foot of a low hill crowned with the castle-like mansion of an Italian nobleman. How he came into possession here (or his forefathers) is quite easily explained. When Ferdinand II gained the upper hand, in the wars of contra-Reformation, he did a clean job of exterminating all true believers, and 'rewarded' with confiscated property, the robber captains from all countries that helped him. No wonder that a lone, comparatively small, nation, succumbed to the combined forces of Europe!

To make their possessions secure, the conquerors planted monasteries everywhere, or at least endowed a place for a priest to hold the ropes. In this case the resident priest is particularly bound to say masses in the chapel at the mansion, for the sins of the 'nobles.' He also lives there, and as a special favor, the villagers are permitted to attend the mass on Sundays. Though he does not care for their souls, he watches zealously that they be not awakened to their lost condition and find the Saviour.

Beginning to Awaken

Thus it caused quite a stir that we came into this hitherto "Rip Van Winkle" country and held a meeting. It came about through the tracts distributed. The old man that consented to open his house to us, has just finished two parts of a little shack, the first of which is at present used for the domicile of two goats, until a stable can be put up. Passing the goats, one enters into the combined kitchen, bedroom, and workshop, where he is trying to make high top boots for a market tender. That is the only kind that remains to be done by hand, others being nowadays done by machines in factories. That enables him to earn two to two and a half dollars a week when there is some work to do. To make ends meet he tries to grow some potatoes on a piece of land in the woods of the noble-man. The timber has been cleared, and the soil is not good enough for permanent cultivation. The law requires it to be retimbered. To do this the stumps must be removed and the land prepared for the seedlings. This would cost money, thus the poor are permitted to plant some potatoes there for three years. They must get out the stumps and cultivate the whole land, but already the second year, every other row is planted in with young trees. Think of a man 72 years old living like this!

Our first meeting there was remarkable for the earnest attention given, and after the message a number of questions were plied, showing the sincere desire of the people. Especially the old man himself manifested, with tears streaming down his face, his desire for the full Grace of God. He regretted that he got to be 72 yrs. old before he heard the plain way of salvation. Others also expressed disappointment in the Romish Religion of deceit, but did not know the way out. Singing a few hymns the company separated at half past ten, to be ready for another hard day's work the next day, and we wended our way home, with gladness of heart. That the meeting and tracts given out were not hidden, was proven by the 'preaching' against it in no kind manner by the priest. We were anxious to know the result of the effort.

The Children Interested

To the second meeting, held on the 7th of May, we went by another road, in order to reach other villages with the tracts. We reached the place about six P.M. and found nobody in. They had not returned from the stump digging yet. The old lady came after seven, with a large bundle of grass on her back, for the goats, and he came a half hour later. In the mean time Mr. Lukesh took out his accarina, and using it as a magic flute, he charmed a group of boys and girls to gather around. Then he helped me to teach them the song 'Jesus loves me', and though strangers, they took part whole-heartedly after some had broken the ice of bashfulness. When the people came from the field, the little ones would not even go home, though it was getting dark and cold. May it be a beginning of work among the little ones there!

Because of various reasons the meeting had not been previously announced, and the old folks, though weary from the day's toil, went around to such as they knew would care to come. Among them was the leader of Spiritists in that place, with his newest hanger-on. This "ism" is an old sore all over the country, finding a ready field in the weary hearts of the Romanists. This young woman, only two weeks in the 'cult', had already had a revelation of the 'spirit' to be the wife of a man who has a wife and children. Just the usual "spirit" humbug-incest, etc. They both worked fervently during the message, bowing their heads so as not to hear a word that was said, and calling all the spirits of the evil one to hinder us and to help them. After the message opportunity was given for questions, which this man seized, starting to give a lecture himself—telling how he overcame sin and was getting better. Bro. L. stopped him as that was not the salvation presented by us, and forced him to some admissions of the perverted doctrines that he holds. Though it in-a-way hindered us from reaping the full benefit of the meeting, still it gave others opportunity to convince themselves of that teaching and of our stand for the right. Especially one woman pressed the spiritist hard, proving the appreciaton of the way of salvation versus his pharisaical self-righteousness. Even his pretended consciousness of his former existence was brought out, which he however would not admit, and he finally withdrew, with his future consort.

Hindrances

The rest of the folks stayed, though it was already very late. We sang another song, and gave them some more explanations of the right way, starting for home at eleven-thirty. I mentioned all this so you can see, that even if the people are willing, the hindrances are great on every hand. The inborn and inbred religious notions closely allied with the bread question, give the enemy the liberty to cut one's bread off if they dare to go against their leaders. Thus the people are very cautious, in taking a step out of the old way, even when they are already enlightened to some extent. And then they are bothered with spiritism and other isms. Thus it is no small task to present the Truth, and we are thankful for the number that are willing to hear, and even give evidence of real awakening. Please pray that they may surrender fully and thus be in the keeping of the Lord when more persecution comes, as the priest will be keeping it up and be getting more severe.

New people are constantly coming to the mission through the tracts, the converts are going on in the Lord, and others are seeking peace. Our courage is good to go on witnessing, and we are looking for greater things for this place and vicinity, by the help of the Lord, and your prayers. Thanking you for the past upholding, and looking forward to our meeting with Christ, bringing in the sheaves, I remain Yours for the Master.

L. EDNA KAUFFMAN.

SEED SOWING IN CZECHOSLOVAKIA

Greetings in Jesus' Name. Praise God for another month of labor in His vineyard. Time is passing quickly, and the Coming of the Lord draweth nigh, therefore the greater need of hastening the Gospel to all. And we praise God for:

A Larger Ministry

"How should one chase a thousand and two put ten thousand to flight" *(Deut. 32:30)*.

Since we are but a few in the work here, the problem has been how to get the Gospel to all, it being impossible to speak to everyone personally, nor would all come to the services, not even the inhabitants of this city and surrounding villages, 150,000 souls. Much less is it possible for us to reach those in the distance, personally. Therefore we are endeavoring to reach as many as possible through tracts and Gospels, and (praise God!) the effort is beginning to tell.

Thus far we have printed ten thousand monthly, the seventh one being now in print. By the help of the Lord we want to put out more still. Besides this we put out, as mentioned in a former letter, 700 German tracts weekly. The people are anxious for them, many times even ask for some for themselves and their neighbors or relatives. Of course there are always some who are so fanatical as not to read or even accept them. Our sixth copy was the translation of "Mabel Ashton's Dream", which made quite a stir among the people as this has been the special dancing season. One lady found a torn piece of the tract, so she asked her neighbor who attends the Mission for a whole one in order to read it all. It is also continually bringing new people to the Mission, and we are only too glad to minister the Word to them personally.

The people in the surrounding country are getting aroused by the seed we are thus privileged to sow there, and we need angels' wings to answer the Macedonian Call, 'Come over and help us'. There are railroads and auto-bus conveniences to some extent but most places can

be reached only by going many hours on foot, which of course takes a good bit of physical strength. We praise God that He will supply all we need. Yet with wings we would be able to reach many more in the same time. We are trying to reach as many as possible and we are glad that **you are praying,** for unless the Holy Spirit convicts of sin and the need of a Saviour all efforts are in vain.

Itinerating

For the last two months of winter we made practically no tours into the country, but now that the weather is again getting milder, our itinerate work, as well as the regular mission work in town, is increasing, and we need your prayers that we will be able in every way to go on with the work. In these out-of-the-way places we meet people who have been reached by the tracts, and they are glad to listen to the Gospel for hours, even after a hard day's work in the field. But then we must leave them to the priest and to their old superstitions and faith, and many times we are not able to visit them again for months, so that they, without further guidance, fall back again into the same rut. And when we get there we must start from the beginning again.

We were in the country this past Monday and a number promised to come to the service when they get to town, but what chance do they have to hear the Gospel in comparison to the people at home? And these are only a few. What about the others? On these tours we rejoice to see the few seek for the Light, but on the other hand, are made sad to see the thousands in gross darkness, and held there by the Romish System so that they will not even venture to think.

The Influence of Tracts

Considering the need and the limited forces at our disposal, it is plain that this tract service is the right medium to use. Please pray that we will be not only enabled to continue, but that (the Lord willing) even to enlarge the present edition in number and size. Requests from farther distances are continually coming in, and thus we may reach further than our immediate sphere. There are now two regular subscribers for 400 monthly, contributing half the cost for that number, in Wiena and Klaton. We also send by mail monthly, free, about 45 of twenty-eight each, 65 of fourteen each and 200 single copies. True this adds to our work and expenses, but we are glad to do it, and hope to see the fruit of the sowing, if not in this, then in the coming world.

After the carnival season just past, and beginning with Ash Wednesday, the fast season is again upon the people, when they will at least have to pretend to make amends for the past licentiousness. The demand of Roman religion is to go at least once a year, at Easter time to confession, and that is the golden opportunity for the priests. There they get the poor benighted souls by the throat, so to say, and make them tremble with anathemas. Not for actual sin, but for having dared to listen to the Gospel, which would make them unfaithful to the "faith they were born in". Therefore they cry "We will die in the faith", never having distinguished between faith and religion. Pray for the Holy Ghost conviction upon the people that they will see themselves as God sees them, and confess to Him instead of to man (priests).

Thanking you for your continued prayer and uplift I remain, yours with courage to go forward witnessing till He comes,

CHARLES LUKESH.

AN EXPRESSION OF GRATITUDE

April 10, 1928.

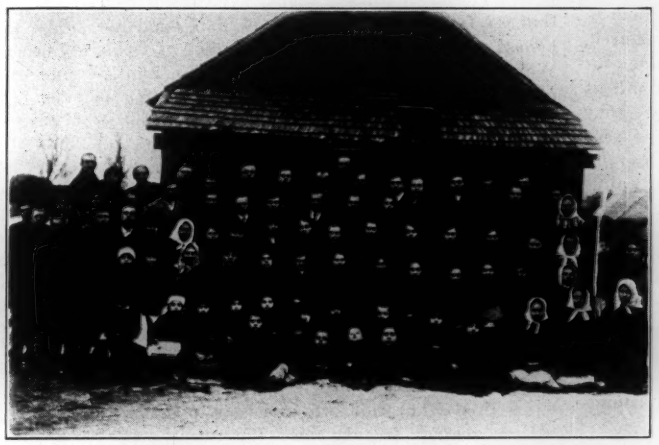
DEAR BROTHER:

May I try to express, however feebly, the inexpressible gratitude and emotion we feel about all that has been and is being done by you for Bulgaria. God bless His faithful servants who have taken pity on the multitude of sufferers and are so generously ministering to them, saving many from starvation and despair. We have had many remarkable answers to prayer and have often seen the hand of God in providential leadings. Indeed, we have frequently felt the sustaining power of intercessory prayer. Words fail us in expressing the heartfelt gratitude we feel for your assistance.

Prayerfully and patiently yours,
PAUL L. MISHKOFF.

TO RETARD FALSE TEACHING

In a recent communication, John Kovalchuck of Poland, one of our faithful workers, has the following to say regarding the necessity of tracts to offset false teaching, and the need of a magazine. We trust that our readers will take this to heart and pray that the Lord will supply funds through His faithful stewards that these tracts may be secured and distributed.



MISSIONARY J. KOVALCHUCK AND A CONGREGATION IN POLAND

Three classes of tracts are deeply needed here in Poland,—one dealing with Pentecostalism, another setting forth Russellism, and a third explaining Adventism, which sects are proving quite destructive to the true faith. The Baptist Publication House in Ludz has informed me that the printing of 5,000 tracts, each containing 32 pages, would cost $50.00, while only 3,000 would cost $37.00.

To publish a medium-sized magazine in Poland would cost $35.00 to $40.00 per month for about 3,000 copies. In this country it would be best to publish a magazine in book form something like our "European Harvest Field." The people wish to save every copy and then to bind them in a real book for future use.

There are two or three magazines published in Poland, but all of them are of the same character. They contain edifying articles and reports from the field. But the need here is very great for a magazine containing several sections—one for young people, one for women, one for children, together with Sunday School articles and spiritual material. Our Brother Dobrinin's magazine may be cheaper to print, but it is not of the form desired by our Polish people.

After a couple of days I am going to Wolynia to help Brother Nazaruk there, and hope to stay with him for two weeks. Shall write you about it.

Sincerely yours, *J. Kovalchuck.*

GLEAMS OF LIGHT IN RUSSIA

A letter from Finland brings interesting items from Brother A. Dobrinin concerning his own work for the Lord, and also news which he has heard concerning present religious conditions in Russia. We quote from his communication of May 26th, 1928.

DEAR BROTHER IN THE LORD:

With great joy I hasten to thank you and all the dear brethren for the help which I received from you to-day. To-day is my thirty-ninth birthday, and I thank the Lord that He showed me His love once more, through your help!

Although I am receiving first-class spiritual material for "Faithfulness" from deeply experienced brethren of several countries, I am compelled to put much labor into its preparation for printing in our beautiful literary Russian language. There is much work involved in directing the growing circulation of the paper.

I am planning to go to the country to rest there a little, and to finish the Russian translation of a very interesting spiritual English booklet, and to prepare for the printing of a good interpretation of "The Revelation" by Seiss. It will mean very much for poor (as concerning spiritual literature) Russian believers. After this, I should like to go to Esthonia for the preaching of the Gospel. But all is in the hands of the Lord.

I rejoiced at seeing my article, "Into Breadth or into Depth?" (from "Faithfulness") printed in full in a large and esteemed Bulgarian journal, "Spiritual Renewal" by brother P. L. Mishkoff. Maybe our work will be of some use to Bulgarian believers also. Evidently the same spiritual needs are found among Bulgarian believers as are so prevalent among us Russians.

With stedfast prayers for all, and most hearty greetings, I am truly yours in the Lord,

A. DOBRININ.

SCHOOLS FOR NURSES IN RUSSIA

As a demonstration on the part of followers of Christ of their goodwill toward the rank and file of the Russian people, members of the Society of Friends in England have decided to establish in Russia a model training-school for nurses. As a first step toward the accomplishment of this object the Society of Friends has secured the permission of the Soviet Government, and the assurance that suitable buildings will be put at its disposal, on the understanding that the cost of the scheme shall be met by the Society. Hence an appeal is being made to Christian people in America and in England to secure some £20,000. There are no nurses' training schools in Russia, and the attention given to patients is in most cases very primitive. The instruction that the school will give to selected students will equip them for efficient service among their own people.—*The Missionary Review of the World.*

THREE COMMON BLUNDERS

"There are three things which, if Christians do, they will find themselves mistaken: If they look for that in themselves which is to be had in another, viz., **righteousness;** if they look for that in the Law which is to be had only in the Gospel, viz., **mercy;** if they look for that on earth which is to be had only in Heaven, viz., **perfection."**—*Philip Henry.*

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; In Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

CHRISTIAN OBLIGATION TO ISRAEL

There is not a doubt nor a question that multitudes of Christians never once stop to think, and therefore, never come to realize how much Christians owe to Israel. But whether they realize it or not, they do owe a great and immense debt to the Jews. All we need to do to discover this is to soberly reflect upon some great outstanding facts.

Through Israel God gave us His holy Word, the revelation of His love, and the disclosure of His great and glorious purposes of grace in Christ Jesus His Son in and for the Church, which is His Body. Israel stood alone for centuries, God's witnesses to the great truth of the unity of the Godhead or monotheism; they were the witnesses to Jehovah as the one true and living God. For this truth they fought, suffered, bled and died, and thus kept alive in the earth the knowledge of Jehovah their God. They were the repository of the Seed and formed the people out of which came the humanity of our great Saviour, the Lord Jesus Christ. Through them God has handed down to us the blessed and glorious Gospel concerning the Son of God our Saviour and Lord. Israel has been throughout, the human channel through which God has brought to us boundless and eternal blessing.

And now, when they are judicially blinded because of their unbelief and sin, driven among the nations of the earth, scattered, peeled, bleeding and left to suffer the consequences of their stubborn unbelief, shall we, the heirs and possessors of all these great and glorious blessings, pass them by, and leave them to grope in darkness and error while we revel in the enjoyment of our spiritual wealth? God forbid!

It may be urged that they have sinned very grievously; but what of it? Did not Christ die for the sins of Israel as well as for ours? It may be that they are stiff-necked and hard-hearted; but what of it? Can not the Holy Spirit through the Gospel soften their hearts as well as He did ours? They may be given to materialism and unbelief; but what of it? Can not the Lord illuminate their minds and open their hearts as well as He did ours? We send the Gospel to other heathen nations, whose lives are blackened through and through with sin, vice, superstition and moral obloquy. Why not give the chosen people an equal chance? And furthermore, it may be said that Israel is set aside by God, and that the privilege of the Gospel is given to the heathen nations. But what of it? Does not the Holy Spirit assure us that "Even so then at this present time also there is a remnant according to the election of grace" *(Rom. 11:6)*? We need to remember therefore, that while Israel as a nation is set aside, the people of Israel as individuals are not set aside. And we need to remember, further, that just as there is only a remnant of Israel saved according to the election of grace during the present age, so likewise, is there only an elect number of the Gentiles being saved, the number destined to make up the Church the Body of Christ. Therefore, while we send the Gospel to the Gentiles and seek to bring them to a knowledge of the Lord Jesus Christ, why not also send it to the Jews and seek to win them to a knowledge of Christ, who is not only Israel's Messiah and King but also their Saviour?

Yes, beloved, there is not a Christian on earth who is not under a debt to the Jewish people. It is a dreadful shame, yea, a grievous wrong, that so few recognize this debt and make an honest effort to pay it. What unbelief of God's Word it reveals. What a manifestation of disobedience to the Word and purpose of God it is! If Christians believed the Word of God in their hearts, they would be stirred to pray and labor for the Jews. Back of this neglect of the Jews lies first of all ignorance of the Scriptures, but also, unbelief and worldliness. Would to God that all who profess the Name of Christ would bestir themselves and take to heart the debt they owe to the Jews. If this were truly the case we could execute work among the Jews much more rapidly and successfully, for then the means to do so would be forthcoming in more adequate measure.

In this connection we earnestly plead with all our readers to take upon their hearts anew the work we are doing among the Jews in Central and Eastern Europe. We have a goodly number of Hebrew Christians faithfully working among their own people. Pray earnestly for these workers. Pray also that the Lord may incline the hearts of His people, who may know of our work, to send in their gifts to support it. We are greatly in need of funds to maintain all our workers and to effectively carry forward the work. Please pray earnestly that this need may be met by the Lord through His people.

NO JEWS KILLED!

A matter of considerable comment (so says the "Aust. Jewish Chronicle," of Nov. 10) in Palestine—and it has been taken up by Christian commentators—is that while in the Palestine earthquake hundreds all around them were killed in the earthquake, **not one** Jewish life was lost. One Samaritan was killed, **but not a single Jew.** And while great numbers of Arabs and foreigners suffered serious injury, **not one Jewish casualty** was reported. There were heavy property losses among the Jews, but **no loss** of life **or no** personal injury.

"In Jerusalem" (says a correspondent) "the earthquake demolished, or made unsafe, the holes and cellars that the Jews of the old City had for habitations. Underneath all our sympathy for the Jews of the old City, and for the sorely stricken Arabs, we cannot help rejoicing that the hand of God touched our community **so lightly.**"

"When we consider previous Palestine earthquakes and the great loss of Jewish life resulting therefrom" (says a Christian religious paper) "the deliverance of the Jews at **this present time assuredly has a meaning.**"

"So conspicuous was their deliverance that the Arabs begged their Jewish neighbours to give them shelter in their homes, asserting their belief that **God protects** the Jews from disaster."

"Coming events cast their shadows before." How greatly significant are those words used by the Arabs when, in begging their Jewish neighbours to give them shelter, they said, "God protects the Jews from disaster," and when we turn to Zechariah 8:20-23, and read: "Thus saith the Lord of Hosts: **It shall yet come to pass** that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go **speedily** to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts **in Jerusalem,** and to pray before the Lord. Thus saith the Lord of Hosts: In those days (soon upon us) **it shall come to pass** that ten men shall take hold out of all languages of the nations, even **shall take hold** of the skirt of him **that is a Jew, saying, We will go with you:** for we have heard that **God is with you".**

The Palestine earthquake was deeply significant of near future events. Dr. S. B. Rohold, Mount Carmel Bible School, Haifa, Palestine, writes of a recent visit to Nablus, where the greatest destruction took place:— "As we left Jerusalem on the day before the Jewish Day of Atonement, early in the morning reaching the heights of Ramalla, where the tribe of Benjamin had their portion, very heavy rains came on. This was a **phenomenon,** and thus we could say that **in 1927** we had both the **"latter"** and the **"former"** rain. On reaching Nablus we saw an awful sight. The poor people round about Nablus and Rafidich, who had lost their homes through the earthquake, had been living under the trees in little wooden sheds to shelter them from the sun, all in the open, and when the heavy rains began they were in an awful plight, and here was a peculiar thing more for me personally. I saw them flying to their houses after the earthquake, and now I saw them flying back to their ruined homes to shelter from the rain. **What a change** this earthquake has wrought, and in **how short** a time! The Jews are **welcome there now,** and in rebuilding their houses it is **extraordinary** to find that the native Arabs will give the Jews a little extra if they will rebuild their houses. Instead of refusing to admit them, instead of refusing to allow them to benefit by anything, **now they welcome them.** The other morning I was in Nablus. There were the Samaritan High Priest, Pastor Schneider of the German Mission, Dr. Schneider, his son, Mr. Payne (missionary), and a few Moslems, and here are the very words used by the High Priest: "What men have failed in doing for centuries, God has succeeded in doing in **one minute,"** and he put it in his own flowery language to his people, giving a picture of how stones were thrown at the Jews and how now the Jews are **welcomed and sought after** to do the work of rebuilding the native houses at a **higher wage** than they would get it done for by native Arab workmen. And the Moslems shouted out, "Allah! Allah!"

Truly this earthquake has changed things. All the Samaritan community were rendered homeless. In their distress they appealed to the Jews for help and also sent two envoys to the Zionist Congress—recently held at Basle, Switzerland—to present their case for rebuilding their homes. We remember what the woman of Samaria, at Jacob's well, said to Our Lord, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria, for the Jews have **no dealings** with the Samaritans" *(John 4:9)*. Now, nearly 2,000 years after this incident the Jews **have dealings"** with the Samaritans and God brought this about—in one minute—by the earthquake. Surely an indication that very soon all nations

will "have dealings" with the Jews and the God of Israel. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" *(Isaiah 2:1-3)*.

Yes, in the recent earthquake "the deliverance of the Jews at this present time **assuredly has a meaning.**" It is on a parallel with the Children of Israel's Red Sea deliverance from Pharaoh *(Exodus, chap. 14)*. **All** brought safely through the Red Sea (although the waters surrounded them). **All** brought safely through the earthquake (although buildings were falling around them).

It is the forerunner of a still **greater** deliverance "as it is written. There shall come out of Zion **the Deliverer,** and (He) shall turn away ungodliness from Jacob" *(Romans 11: 26)*. The Redeemer shall come to Zion, "Hath God cast away His people? God forbid" *(Romans 11:1)*. May the Lord hasten the day when "so **all Israel** shall be saved" *(Romans 11:26).—C. C. S., in The Christian Courier.*

M'AVDUTH L'CHERUTH

(From Bondage to Freedom)

BY EX-RABBI HENRY BREGMAN

There is a time when every true Israelite seeks forgiveness of his sins by merits of his own.

The Talmud, which is the Jewish code of laws, says: "Three books are opened on the Jewish New Year's Day, one for the absolutely wicked, one for the perfectly righteous, and one for the intermediate class. All who are found righteous are written and sealed to life immediately. All absolutely wicked are written and sealed to death at once. All of the intermediate class are kept until the Day of Atonement. If they repent in the meantime, they are written for life, but if not, they are sealed to death." *(Tractate, Rosh He-Shanah, 16 b)*.

How to Get Entered in the Book of Life

A Jew who is not orthodox all the year (that is, who is lax in keeping the Judaistic observances) will repent, pray on New Year's Day and the nine days following, and give charity between New Year's Day and the Day of Atonement, in order to be inscribed in the Book of Life. Even the orthodox Jew would do his best during the awful days of repentance, as they are called in the Jewish faith.

In order to be remembered in the Book of Life, the writer of this article used to "open his hand wide unto the poor" to fulfil the commandment in Deuteronomy 15:7, 8, and also seek to abound in other good deeds. He carefully observed the ritual, and went to synagogue three times a day, a whole month before the New Year. Many a night he spent in studying the written and oral laws, repeating the Psalms and many prayers, even wailing for the rebuilding of Jerusalem, and the return of the Jews to Palestine, while sitting on the ground. Many other things he did, as wearing his phylacteries all day, and not looking at women, so as to have his mind consecrated and devoted to heavenly thoughts. All these were done in order that the "Mitzvoth" (commandments) might outweigh the "Avaroth" (sins). According to the Talmud everyone's sins are being weighed against his merits at the judgment day. Maimonides (Rambam) in Hilchoth T'shuvah, c. iii: 3, says that the same rule applies to the ten days of repentance, i.e., from the beginning of the New Year and the following nine days, including the Day of Atonement.

In order to please his Heavenly Father, a Jew seeks favor and pardon by observing many precepts, customs, and repeating the whole "Machzor" (a prayer book containing the festival prayers), without missing a word.

Ritual of New Year's Day and Day of Atonement

On New Year's Day he goes to the bank of a river, and there throws all his sins into the water. Then, on the eve of the Day of Atonement, the orthodox Jew takes a rooster, and swinging it three times around his head, says: "This rooster goeth to death, but I shall be gathered and enter into a long and happy life and into peace." Then he throws it on the floor to be killed immediately afterwards.

During the Day of Atonement most of the people torture themselves, standing most of the day on their feet, with shoes off, fasting twenty-five hours, and even abstaining from water. All these things, they believe, will save them. The writer believed this also, but the Lord graciously opened his eyes, and he saw that he had no merits of his own. "There is none that doeth good, no, not one" *(Ps. 14:3)*.

All Have Sinned

No man has any merits, for God declares furthermore that "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores" *(Is. 1:5, 6)*. These verses are descriptive of Israel. This description is generally true of mankind. The intellect is corrupt, for the whole head is sick. The affections are corrupt, for the heart is faint, and the confession of the prophet implies that "we are all as an unclean thing, and all our righteousnesses are as filthy rags" *(Is. 64:6)*.

The Writer's Eyes Were Opened

The writer thus found that he had nothing of his own by way of good deeds to atone for his sins. He asked himself whether he had kept, or was keeping, all the commandments of the Lord. He was forced to reply in the negative. In that case the curse of God was hanging over him and would eventually descend and destroy him. "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say Amen" *(Deut. 27: 26)*. According to that statement there is no hope, except for those who yield in perfect obedience. But where are they? The Prophet Isaiah says, "All we like sheep have gone astray" *(Is. 53:6)*.

Again, he asked himself: "Where is the High Priest? Where is the Temple with all its ceremonies? Where is the atonement for sin?" The answer came in Hebrews 9:12, **"Neither by the blood of goats and calves, but by His own Blood He entered in once into the holy place, having obtained eternal redemption for us".**

As Christ obtained our redemption on the eve of the Passover on Calvary's Cross *(John 19:14-17)*, so He became **my Passover, my Atonement, my High Priest, and my All in All.** He is **my** "Yom Kippur," not only once a year (on Good Friday), but **always,** having obtained eternal redemption for **me. My Faith, my Hope** and **my Trust,** are all built upon God's promises, and cannot be better expressed than in His most Holy Word: "**But He was** wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" *(Is. 53:5)*. The Messiah was wounded for **my transgressions,** bruised for **my iniquities,** the chastisement of **my peace** was upon Him, and with His stripes **I was healed.**

From Rabbi to a Believer in Jesus Christ

It was very hard for the writer to give up his pride, because of the position he held in the Synagogue as Rabbi. He always gloried in his wisdom, but the preaching of Christ crucified was unto him, being a Jew, a stumbling block—a Rabbi, foolishness. But now he is called, Christ became to him the power of God, and the wisdom of God.

Dear reader, if you are wise, mighty or rich and proud of these things, relying on your wisdom, might and riches, but you own not the Lord, there is no hope for you, except you yield in perfect obedience. Each one has to renounce all his pride, and appear at the bar of God as a miserable sinner, looking only for mercy and not for rewards.

"Thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" *(Jer. 9:23, 24)*. "He that glorieth, let him glory in the Lord" *(I Cor. 1:31)*.

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"We naturally think we must do something to merit God's favor, but God's Word plainly declares, 'God commendeth His love toward us in that while we were yet sinners Christ died for us' *(Rom. 5:8)*. This sets aside everything I might do to merit salvation as worthless, 'for by grace are ye saved through faith and that not of yourselves it is the gift of God: not of works lest any man should boast' *(Eph. 2:8, 9)*. This is the reason why God's way of salvation will never be popular in this world; it is not flattering to the human race, it sets aside everything in which we can possibly pride ourselves, and makes everything of Christ Jesus and His finished work on Calvary's Cross. Christ has been rejected and cast out of this world, He is still rejected here, and now the question for you, dear reader, is, 'Which side are you on?' Have you taken sides with Christ confessing Him as your Saviour? If not, let me tell you that you are on the world's side and will meet the world's condemnation, for this world is guilty of the blood of the Son of God, and judgment will surely overtake it. If not already sheltered from the coming wrath, let me persuade you, yes, beg of you, to 'escape from the wrath to come,' take sides with Christ. 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved' *(Acts 4:12)*. Don't be deluded by false religion or careless indifference, there is only one Saviour. Put your trust in Him now before you meet Him as a judge, for then it will be too late. If you die without forgiveness, you will be lost forever." —*"The Sower."*

This tract can be obtained from the author at 15c per dozen, or $1.00 per hundred. Also Yiddish tract, Rosh Ha-Shanah, 5c each or $3.00 per hundred. Postage extra. Address 145 Major Street, Toronto, Ontario, Canada.

"THEY ARE BELOVED FOR THE FATHER'S SAKE"

Woe to the man, though a prince on the throne,
Who shall mock at a people God still calls His own,
For He, whose great name is the holy and true,
Hath sworn to avenge the poor sorrowing Jew.

Rouse ye, then, Christians; if Christians, indeed,
Your hearts for the sorrows of Judah will bleed.
Ye will mourn for her Temple, her glory laid low,
Ye will mourn for her son, the poor sorrowing Jew!

Oh, think ye with fear on the curse and the woes
Jehovah has threatened on Abraham's foes
O remember, that He who was offered for you
In the days of His flesh was a sorrowing Jew!

And Thou blessed Spirit, whose life-giving power
Alone can the feet of the wanderer restore.
Oh, teach them their own pierced Messiah to view,
And bring to His fold the poor wandering Jew!

—*Anon.*

(The People, the Land and the Book)